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THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 336.)

XIII....OF REGENERATION.

126. Unless a man receive spiritual life, that is, unless he be born anew from the Lord, he cannot enter into the kingdom of heaven, according to what the Lord teacheth in the gospel: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God," John iii. 3.

127. No man receiveth spiritual life by birth from his parents, but only natural life. Spiritual life consisteth in loving God above all things, and our neighbor as ourselves, and in regulating this love according to the precepts and doctrines of faith which the Lord hath delivered in his word. But natural life consisteth in loving ourselves and the world more than our neighbor, nay, more than God himself.

128. The evils of selfish and worldly love are innate in every man, being communicated by birth from his parents. For all evil, which had acquired, as it were, a nature in man by being made habitual, is communicated to his offspring; and so in succession from parents, grandfathers, and great-grandfathers, in a long series of ages. Hence this derivation of evil is become at last so great, that the self of man, or all his own proper and natural life, is nothing but mere evil. This continued derivation of evil never admitteth any destruction, or alteration, but by a life of faith and charity from the Lord.

129. Man continually inclineth and yieldeth to the solicitation of that hereditary evil which he hath derived by birth from his parents. Hence he strengtheneth and confirmeth such evil in himself, and likewise superaddeth thereto many evils of his own. These evils are in direct opposition to all spiritual life, and tend immediately to destroy it; wherefore, unless a man receiveth new life, that is, spiritual life, from the Lord; of consequence, unless he is conceived, born, and educated anew; or in other words, is made a new creature, he is in a state of condemnation; inasmuch as he hath no other will, and no

other thought, but what relate to himself and the world; which is the very nature and condition of the condemned spirits in hell.

130. It is impossible for any one to be regenerate or born again, unless he be acquainted with the things appertaining to a new or spiritual life. The things appertaining to a new or spiritual life are all such truths as are necessary to be believed, and all such good works as are necessary to be done. The first are the objects of faith, and the second of charity. No man can of himself attain unto the knowledge of these things; inasmuch as the human understanding is confined in its conception to the objects of sense, from whence it is supplied with a light which is called the light of nature, by which light a man may discern indeed what relateth to this world, and to himself, but not what relateth to God, and the kingdom of heaven. He hath need, therefore, of a revelation for his instructor in all spiritual truth, and should learn from thence the things concerning salvation; as that the Lord Jeus Christ, who was God from all eternity, came into the world to save mankind; that he hath all power both in heaven and in earth; that all faith, and all charity, and of consequence, all truth, and all goodness, are from him; that there is an heaven and an hell; that man must live to all eternity; in heaven, if he doeth what is right and good, but in hell, if he doeth evil.

131. These and several other truths are the objects of faith, with which a man ought to be acquainted in order to his regeneration; for whosoever is acquainted with them, may consider and digest them, and afterwards love them, and lastly practise them, and thereby attain unto newness of life. Whosoever, on the contrary, is not acquainted that the Lord Jesus Christ is the saviour of mankind, cannot possibly have any faith in him, or love him, or practise what is right for his sake. Whosoever again is ignorant that all goodness is derived from him, cannot possibly conceive that his salvation is from him, and much less can he love to acknowledge it to be so, and therefore he cannot live in any dependance upon him. Whosoever again is unacquainted that there is an heaven, and that there is an hell, and a life eternal, he cannot possibly form to himself any ideas about the life of heaven, nor apply himself to the reception of it. And so in all other cases.

132. In every person there is an internal man, and an external man; the internal man is what is called the spiritual man; the external man is what is called the natural man; both of these must go through their respective processes of regeneration, before the whole man can be regenerate. In the unregenerate man the external or natural man hath the rule and government, and the internal man is in slavery and subjection; but in the regenerate the internal or spiritual man ruleth, and the external man serveth. Hence it appeareth that the true and proper order of life is inverted in man from his birth, inasmuch as that part is in subjection which ought to have dominion, and that hath dominion which ought to be in subjection. This order must be inverted before man can be saved; and such inversion cannot be effected but by regeneration from the Lord.

133. What is meant by the dominion and subjection of the internal and external man, with regard to each other, may be explained by the following illustration. If a man placeth all his happiness in sensual gratifications, the increase of wealth and the pride of life, and taketh

pleasure in hatred and revenge, and inwardly seeketh arguments to confirm himself in such evils, then the external man ruleth in him, and the internal man is in subjection. But if a man perceiveth happiness and satisfaction in thinking and loving what is good, what is just, and sincere; and if his external speech and actions betray the same good disposition in him, then the internal man ruleth, and the external man is in subjection.

134. The internal man is first regenerated by the Lord, and afterwards the external man; the latter by the former. For the internal man is regenerated by the doctrines of faith and charity influencing the understanding and the will; but the external man is regenerated by the same doctrines influencing the life and actions. This is the signification of our Lord's words, when he says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," John iii. 5. Water, in its spiritual sense, signifieth all truth which is the object of faith; and spirit signifieth a life that is conformable to such truth.

135. Whosoever is regenerate dwelleth, as to his internal man, in heaven, and is there an angel in the societies of angels, into whose company he is admitted after death. He is then enabled to live the life of heaven, to love the Lord, to love his neighbor, to understand all truth, to relish all goodness, and to state all the perceptions of bliss that are thence derived.

XIV.....OF TEMPTATION.*

136. Spiritual temptations are suffered by those only who are regenerate; for spiritual temptations are internal pains, occasioned by

* It will be proper, for the clearer understanding of the origin of temptations, to say something by way of preface concerning them. Man is said to be in spiritual temptation, when those truths of his faith are assaulted, which he believeth in his heart, and according to which he loveth to direct his life; particularly when by the assault the good influences of his love are affected, wherein he reckoneth all his spiritual life to consist. These assaults are made by different ways; sometimes by an influx of scandals into the thoughts, and also into the will, against all the varieties of truth and goodness; sometimes by the rising up and continual recollection of the evils which a man hath committed, and of the falsities which he hath embraced, whereby the soul is emersed, as it were, in an inundation of such things. At the same time there is an apparent obstruction or closing up of the interiors of the soul, and of its communication with heaven, whereby its thoughts and affections are intercepted, so that it can no longer think according to its faith, nor will, or desire, according to its ruling love. This is occasioned by the evil spirits that attend upon man; and all such assaults appear to him like internal anxieties, and pangs of conscience; because they affect and torment his spiritual life, whilst he himself imagineth that they are not the effect of evil spirits, but that they originate from himself, in the interiors of his soul. The reason of man's ascribing such temptations to himself, and not to the agency of evil spirits, ariseth from his want of knowledge concerning spirits, and the manner of their abode in him; how the evil spirits live in his evils, and the good spirits in whatever is good in him; and that they have their dwelling in his thoughts and affections. All temptations are most grievous when they are attended with bodily pains; especially if those pains continue increasing for any length of time, and the divine mercy is implored without success. Thence ariseth despair, which is the period of the temptation.

evil spirits in the souls of such persons as are under the influence of goodness and truth: When these spirits excite the evils that are inherent in such persons, there ariseth that peculiar anxiety which attendeth temptation. Man knoweth not whence the anxiety cometh, because he knoweth not that this is its origin.

137. For there are both evil spirits and good spirits attendant upon every man. The evil spirits live in his evil affections, and the good spirits in his good affections. When the evil spirits approach, they excite his evil affections, and when the good spirits approach they in in their turn excite his good affections; hence there ariseth a struggle and a warfare between them, which is the occasion of that inward anxiety in the soul called temptation. Hence it appeareth that temptations have their rise from hell and not from heaven, which, indeed, is according to the faith and doctrine of the church, "that God tempteth no man."

138. Internal anxieties are only felt by those who are under the influence of goodness and truth, but then they are natural anxieties and not spiritual; their difference is this, that worldly things are the objects of natural anxieties, but heavenly things are the objects of spiritual.

139. In temptations there is a conflict between good and evil, which shall rule over the other. The evil which wanteth to have rule, dwelleth in the natural or external man, and the good dwelleth in the spiritual or internal man. If the evil prevaileth, then the natural man gaineth dominion; but if the good prevaileth, then the spiritual man gaineth dominion.

140. This conflict is supported by means of the truths that are embraced in faith, and drawn from the word of God. These are the only arms which a man can use to advantage against evil and falsehood; for if he useth any other, it is impossible for him to prevail, inasmuch as the Lord is not in them. As this conflict is thus begun and supported by means of truth embraced by faith, therefore no man is admitted to this conflict, till he is initiated into the knowledge of truth and goodness, and hath gained from thence some degree of spiritual life. Of consequence no man is ever admitted to this conflict till he has arrived at years of maturity.

141. If a man yieldeth to temptation and falleth under it, his condition afterwards is worse than before; inasmuch as evil hath then acquired power over goodness, and falsehood over truth.

142. Since there is now but little faith in the world, because there is little charity, the church being arrived at its period, or consummation; therefore but few persons are now admitted into spiritual temptations. This is the reason why the nature and end of temptations are so little understood.

143. Temptations tend to establish the dominion of goodness over evil, and of truth over falsehood; as also to confirm truth and to unite it with goodness; and at the same time dispel evil, with the falsehood that attends it. They tend also to open the internal spiritual man, and to bring the natural man into subjection; as likewise to break the power of selfish and worldly love in the soul, and to subdue the concupiscences which are thence derived. When these purposes are ef-

fected, the soul is enlightened; and by perception is enabled to distinguish between good and evil, truth and falsehood. Hence it attaineth unto understanding and wisdom, and advanceth therein daily.

144. In temptations it is the Lord alone who fighteth for man. Unless a man is so persuaded, and attributeth both the warfare and the victory solely unto the Lord, he endureth only an external temptation, which is of no avail, and profiteth nothing.

XV.....OF BAPTISM.

145. Baptism was instituted as a sign that the person baptized belongeth to the christian church, and as a memorial that he must be born again. For the washing of baptism is spiritual washing, and can have no other signification; and spiritual washing is regeneration.

146. All regeneration is effected from the Lord, by the truths which are embraced in faith, and by a life according to such belief. Therefore baptism is a testimony that the person baptized belongeth to the church, and that he may become regenerate. For in the church the Lord is confessed and acknowledged, by whom regeneration is effected; and in the church the word of God is taught, wherein are contained the truths necessary to be believed and practised as the means of regeneration.

147. To the same purpose the Lord teacheth when he saith, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God," John iii 5. Water in a spiritual sense signifieth the truth that is received in faith from the word of God; and spirit signifieth a life guided and influenced thereby; and to be born of these is to be regenerate.

148. Inasmuch as every one who is regenerate suffereth temptations, which are spiritual conflicts against evils and falsities, therefore these also are signified by the waters of baptism.

149. And inasmuch as baptism is for a sign and memorial of such things, therefore it may lawfully be administered to infants, or if it be neglected at that age, to adults.

150. Let it be observed, therefore, by persons baptised, that baptism itself neither giveth faith, nor salvation; but that it is a testimony to such as are baptised that they may receive faith, and that they may be saved, if they are regenerate.

151. Hereby it appeareth what is the signification of these words of the Lord, "Whoso believeth and is baptised, shall be saved; but whoso believeth not, shall be damned," Mark xvi. 16. To believe is to acknowledge the Lord Jesus Christ, and to receive divine truths from him, by means of the word; and to be baptised, to be born again of the Lord by means of the truths so received.

XVI.....OF THE LORD'S SUPPER.

152. The Lord's Supper was instituted by himself, for the purposes of maintaining thereby a communion betwixt his church and heaven, and of consequence betwixt his church and himself. It is therefore the most sacred and solemn of all worship.

153. How such communion is effected by means of the Lord's Supper, is incomprehensible to those who are unacquainted with the internal and spiritual sense of God's word; for their conceptions are terminated in the external or literal sense, and cannot penetrate beyond it. From the internal or spiritual sense of the word, it alone appeareth what is the true signification of body and blood, bread and wine, and the eating and drinking thereof.

154. In that sense, by the body, or flesh of the Lord, as also by bread, the good influences of love are signified and expressed; and by the blood of the Lord, as also by wine, the good influences of faith; and by eating and drinking thereof is implied appropriation and conjunction. The angels who are attendant upon man when he partaketh of the Lord's Supper, having a spiritual perception in all things, can affix no other than such spiritual ideas to the above expressions. Hence it is, that the spiritual influences of love and faith are communicated at such times by the angels, and by their means through heaven from the Lord unto man; whence communion or conjunction is effected.

155. From what hath been said it is evident, that when man receiveth the bread, which is the Lord's body, he hath union with the Lord by the good influences of love, directed towards him, and proceeding from him: And when he receiveth the wine, which is the Lord's blood, he hath union with the Lord by the good influences of faith, directed towards him, and proceeding from him. But it is to be observed, that such union with the Lord, by means of the sacrament of his supper, is effected only amongst those, who by virtue of the Lord's good influence live in love and faith towards him. With such the Lord is united by means of his holy supper; with others he is present, but not united.

156. Moreover, the sacrament of the Lord's Supper includes, and comprehends, all parts of that divine worship, which was instituted in the Jewish church. For the burnt-offerings and sacrifices, wherein the worship of that church principally consisted, were expressed by the single word bread. Hence, likewise, the Lord's Supper is the completion of the Jewish worship.

XVII.....OF THE RESURRECTION.

157. Man is so formed by creation, that as to his internal part, he can never die; for he can believe in God, and also love God, and thus be united to God by faith and love; and to be united with God is to live forever.

158. Every man who is born into the world hath in him such an internal part; his external part is that whereby he bringeth into effect the things appertaining to faith and love. The internal part of man is what is called spirit, and the external part is what is called body. The external part, which is called body, is adapted to uses in the natural world; this is rejected, or put off, when man dies: But the internal part, which is called spirit, is adapted to uses in the spiritual world; and this never dies, but on its separation from the body becometh a good spirit and an angel, if its life in the body hath been good; but an evil spirit, if its life in the body hath been evil.

159. The spirit of a man, after the death of the body, appeareth in the spiritual world in an human form, just as in the natural world; it enjoyeth also the same faculties of seeing, hearing, speaking, and feeling, as in the natural world; and it retaineth the same power of thinking, willing, and acting, which it had in the natural world: In a word, it is a man in every respect and circumstance, as in the natural world, saving that gross body of flesh and blood, which it laid aside by death, and which it never re-assumes.

160. This continuation of life is what is meant by the resurrection. The common belief that there will be no resurrection before the day of judgment, when all this visible world is to be destroyed, is founded in ignorance, and a misinterpretation of the word: It is confirmed also by the reasonings of sensual men, who suppose that all life is confined to a material body, and fancy that when the body perishes, the whole man loseth his existence; and that unless the body is raised again, there can be no continuation of life and being.

161. The life of man after death is the life of his love and of his faith. Hence, his life to all eternity taketh its nature and quality from the love and faith whereby he hath been influenced in this world. If he hath loved himself and the world above all things, his eternal life becometh then of an hellish and diabolical nature; but if he hath loved God above all things, and his neighbor as himself, his life then becometh heavenly and angelical. In the latter case it is found, that during his abode in the world he hath had faith; but in the former case it is found that he hath had no faith. The heavenly life is what is called life eternal; and the hellish life is what is called spiritual death.

162. That man continueth to live after death, is the doctrine of the word of God; as where it is written, that "God is not the God of the dead, but of the living," Matt. xxii. 32. "That Lazarus, after death, was taken into heaven, but the rich man was cast into hell," Luke xvi. 22, 23. "That Abraham, Isaac, and Jacob, are in heaven," Matt. viii. 11. "That Jesus said unto the crucified thief, to-day shalt thou be with me in paradise," Luke xxiii. 3.

XVIII....OF HEAVEN AND HELL.

163. There are two things which constitute the life of the spirit of man; love and faith. Love constituteth the life of his will, and faith the life of his understanding. Love which is derived from, and directed towards goodness, and faith which is founded in such love, and is directed towards truth, constitute the life of heaven; on the other hand, love which is derived from, and directed towards evil, and faith which is founded in such love, and is directed towards falsehood, constitute the life of hell.

164. Love towards the Lord, and love towards our neighbor, constitute heaven; and so doth faith, so far as it deriveth life from such love; and inasmuch as this love and this faith are both from the Lord, it is evident from hence that the Lord alone constituteth heaven.

165. Heaven is in every man according to his reception of love and faith from the Lord; and such as receive heaven from the

Lord, during their abode in the world, are admitted into heaven after death.

166. They who receive heaven from the Lord, are those who possess heaven within themselves; for heaven is within man, as the Lord teacheth when he saith, "Neither shall they say, lo, here! or lo, there! for behold the kingdom of God IS WITHIN YOU," Luke xvii. 21.

167. Heaven is in the internal part of man, that is, in his will, and his understanding, so far as they are influenced by a right love, and a right faith; from thence it descendeth into its external part, that is, into his words and actions, so far as they also are influenced by faith and love. But heaven cannot be in the external part of man, unless it be first in the internal part; for good words, and good actions, may be pretended and hypocritical; but an upright will, and a pure understanding, must be genuine, and without dissimulation.

168. When man cometh into another life, as he doth immediately after death, it then plainly appeareth whether heaven be within him, or not; but it doth not so plainly appear during his abode in the world; for in the world the external part is manifest, and the internal is concealed; but in another life the internal part is made manifest, inasmuch as it is the spirit of man which then only liveth.

169. Eternal happiness, or, as it is otherwise called, the joy of heaven, is the portion of those who are in love and faith towards the Lord, and from the Lord; this love and this faith contain in them the essence of such joy and happiness; that man is admitted thereinto after death, who possesseth heaven within himself during his abode in this life; in the mean time it lieth concealed in his inner man. In heaven there is a communion, or general distribution, of every thing that is good and blessed; the peace, the understanding, the wisdom, and happiness of the whole, are communicated respectively to every individual therein. Hence it appeareth how great peace, understanding, wisdom, and happiness, are in heaven.

170. As love towards the Lord, and love towards our neighbor, constitute the life of heaven in the soul of man, so self-love, and the love of the world, when they have the ascendency, constitute in him the life of hell; for these latter kinds of love are in direct opposition to the former. Of consequence, those persons who are under the supreme influence of self-love, and the love of the world, have no capacity to receive the things of heaven; but all that they receive is from hell; for whatsoever a man loveth, and whatsoever he believeth, hath its origin either from heaven or from hell.

171. Men who are governed by self-love, and the love of the world, are ignorant of the nature of heaven, and its happiness; and it appears incredible to them that any other love, than that by which themselves are governed, should contain and convey happiness: When, nevertheless, the truth is, that the happiness of heaven only so far gaineth admission to the soul, as self-love and the love of the world are removed from the supreme government therein. The happiness which succeedeth on their removal is so exquisite that it surpasseth all human comprehension.

172. The life of man admitteth of no change after death, but retaineth forever that nature and quality which it had acquired in the

world. For the spirit of a man taketh its quality altogether and entirely from the love whereby it is governed; and infernal love cannot be transmuted into heavenly love, by reason of their contrariety. This is signified by the words of Abraham to the rich man in hell, "Between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence," Luke xvi. 26. Hence it appeareth that they who go to hell remain there for ever, and that they who go to heaven remain there also for ever.

XIX....OF THE CHURCH.

173. That which constituteth heaven in the human soul, constituteth also the church; for as love and faith constitute heaven, so love and faith constitute the church. Hence, from what hath been said concerning heaven, it is evident what is to be understood concerning the church.

174. Wherever the Lord is acknowledged and the word of God received, there is the church, for the essentials of the church are love and faith, directed towards the Lord, and received from him; and the word of God teacheth how a man ought to live, that he may receive love and faith from the Lord.

175. The existence of the church requireth that it should be instructed in doctrine drawn from God's word; inasmuch as without such doctrine God's word cannot be understood. Doctrine, however, of itself, doth not constitute the church in man, but a life according to doctrine. Hence it followeth, that faith alone doth not constitute the church, but a life according to faith, which is charity. Genuine doctrine is that of charity and faith united, and not of faith separate from charity; for the doctrine of charity and faith united is the doctrine of life; but the doctrine of faith separate from charity is not so.

176. The Gentiles who acknowledge God, and live in that kind of charity, one towards another, which their religion enjoineth, though they are out of the pale of the church, yet have fellowship and communion with the true members of the church; inasmuch as no one is condemned who believeth in God, and leadeth a good life. Hence it appeareth that the church of the Lord is spread throughout the whole world, though it is more especially in that part where the Lord is acknowledged, and his word is read and received.

177. Every person who hath communion with the church, is in a state of salvation; but every person who hath no communion with the church, is in a state of condemnation.

XX.....OF THE HOLY SCRIPTURE, OR THE WORD OF GOD.

178. Without a revelation from the Deity, it were impossible for man to have any knowledge concerning eternal life, or concerning God; and still less could he know the things which relate to love and faith towards God. For man is born in the merest ignorance, and under the necessity of attaining from the things of this world that knowledge, whereby he may form and model his understanding. He

is born also, in consequence of hereditary corruptions, subject to the influence of every evil which is derived from self-love, and the love of the world. The satisfactions proceeding from such love have continual power over him, and raise such suggestions in his heart as are in direct opposition to the love of God. Hence proceedeth the natural ignorance of man concerning eternal life, together with the necessity of divine revelation to correct such ignorance.

179. That the evils which are derived from self-love and the love of the world, cause such ignorance respecting the things of eternity, is very evident from the case of many persons living within the pale of the church, who, though they are acquainted by revelation with the being of a God, and the existence of heaven and hell, and the certainties of eternal life, and the necessary qualifications of goodness, love, and truth, for the attaining the blessedness of such a life, yet many amongst them, as well learned as unlearned, fall into doubt and denial of such things. Hence it further appears what great ignorance would overspread the world, if there was no revelation.

180. Since therefore man hath an existence after death, and then continueth to exist eternally; and since this his eternal life and existence deriveth its quality and blessedness from his love and his faith, and continueth for ever of a nature similar to those ruling principles within him, it plainly follows that the divinity, in love towards mankind, made a revelation of such things as might lead them to this eternal life, and conduce to its preservation and happiness. This revelation from the divinity is, with us, the word of God.

181. The word of God, inasmuch as it is a revelation from the divinity, is divine in all and every particular part thereof; for whatsoever proceedeth from the divinity, must of necessity be divine. That which proceedeth from the divinity descendeth through the several kingdoms of heaven unto man; wherefore it is accommodated in the several kingdoms of heaven to the wisdom of the angels who dwell therein; and it is accommodated here on earth to the understandings and capacities of men who dwell here. Of consequence there is in the word of God an internal sense, which is spiritual, adapted to the use of angels, and an external sense, which is natural, adapted to the use of men. Hence, by means of the word of God, there is a continual union or communication preserved between heaven and man.

182. None can understand the genuine sense of God's word but those who are enlightened; and those only are enlightened, who are under the influence of love and faith towards the Lord. For the interiors of the souls of such persons are elevated by the Lord into the light of heaven.

183. The word of God cannot be comprehended in the letter, except by doctrine drawn therefrom by a person who is enlightened. The sense of the letter is accommodated to the understandings of simple minds; wherefore such doctrine is as a lantern to their paths.

XXI.....OF PROVIDENCE.

184. The Lord's government in heaven and in earth is called providence; and inasmuch as all good arising from love, and all truth,

which is the object of faith, come from him alone, as the joint means of salvation, without receiving any thing from man, it is manifest from hence that the divine providence of the Lord is in all and every particular circumstance and thing which conduceth to the salvation of mankind. This the Lord teacheth in these words: "I am the way, the truth, and the life," John xiv. 6, and in another place: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me; for without me ye can do nothing," xv. 4, 5.

185. The divine providence of the Lord extendeth itself to the most particular circumstances of man's life; for there is but one single fountain of life, and that is the Lord, in and from whom "we live, and move, and have our being."

186. They who take their ideas of divine providence from what they observe in the course and government of this world only, conclude from thence, that it is only an universal providence, extending to great and general events, and that small and particular circumstances are of human ordering and contrivance: But such persons are unacquainted with the secret mysteries of heaven, and form their conclusions upon the reasonings of self-love and the love of the world alone, which are corrupted and darkened by the pleasures of such love. Wherefore, when they observe that bad men are exalted to honors and riches, in preference to good men; and that they are successful in their evil schemes and contrivances; they say in their hearts that this could not be if the divine providence extended itself as a ruling power over the particular, as well as general events of human life. But such reasoners do not consider that the scope of divine providence is not confined to transitory things, and the short concerns of this life which hath an end, but that it extendeth itself to the things of eternity, and to a state of duration hereafter which hath no end. The divine providence therefore regardeth such things as are substantial, and have a real existence; inasmuch as whatever hath no end may be truly said to exist; but whatever hath an end, comparatively speaking, hath no existence. For who doth not see that an hundred thousand years appear as nothing when compared with eternity? What then are the few short years of the present life?

187. A little consideration would teach us that worldly eminence and opulence, whatever names they may have acquired from the sensualities of the voluptuous, yet are in themselves no real divine blessings; inasmuch as in their natures they are transitory, and likewise have an ensnaring power of seduction, whereby they turn away many from God and heaven. But eternal life, and its enjoyments, are real blessings flowing from the Lord, as he himself teacheth in the gospel: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also," Luke xii. 33, 34.

188. The reasons why the designs of wicked men are often successful, is founded in the laws of divine order, which require that every man, in all his actions, should be a rational and a free agent: For unless he was thus left to a freedom of action, under the guidance of his reason, and unless therefore the designs which proceed from

his reason and liberty were sometimes successful, he could in no wise be disposed for the reception of eternal life; which is only then instilled, and insinuated into the souls of men, when they are in freedom of will, and under the illumination of reason. For it is a thing impossible to make men good by compulsion; inasmuch as compulsive goodness, having no root in the will and affections, doth not abide in man, and therefore doth not belong to him. That alone abideth in man, and truly belongeth to him, which is received in freedom, and is in agreement with his reason; and that is received in freedom which his will or his love receiveth; and the will or the love constitute the whole man. If a man was compelled to what is against his inclination, he would be always inclining to what is agreeable thereto. Moreover, every one hath a natural tendency to what is forbidden, inasmuch as he hath a natural tendency to freedom, arising from latent causes. Hence it appeareth, that unless the freedom of man was secured and preserved, he could not possibly be introduced to the knowledge and the love of goodness.

189. That toleration of divine providence which leaveth men to their own liberty, to think, to will, and, so far as human laws do not restrain them, to do evil, is called *permission*.

190. The acquisition of worldly blessings, by means of worldly arts, seemeth to be the pure effect of human skill and contrivance; when, nevertheless, it is under the immediate influence of divine providence, operating according to the laws of permission, and a continual averting of evil. But the acquisition of heavenly blessings is plainly perceived to be no work of human foresight and contrivance, but purely the work of the Lord, operating by his divine providence in a wise disposal of all events and a continual direction towards goodness.

191. It is impossible for a man to comprehend these truths by the light of nature; inasmuch as by that light he cannot comprehend the laws of divine order.

192. It is to be observed that there is in the Lord both providence and prevention; his providence operateth in providing and perfecting what is good, and his prevention in foreseeing and preventing, as far as may be, what is evil. It is necessary that both be united in their operations; because whatsoever is of man is mere evil, and whatsoever is of the Lord is the purest goodness.

(*To be continued.*)

A TREATISE ON THE NATURE OF INFLUX.

(*Continued from page* 440.)

VII.

That the Sun of this Natural World is pure Material Fire, and that from, or by this Sun, did exist and does subsist this our World of Nature.

9. By nature, or this mundane system, we understand the atmospheres and earths which we call Planets, among which is the terra-

queous globe which we inhabit, with all its furniture, and every thing visible in it and upon it; and that both this and the other planets owe their subsistence to the sun, (which is not only the centre of their revolutions, but also, by a kind of immediate presence, supplies them with light and heat suited to their occasions) every one may gather from the information of his senses, or from the writings of natural philosophers. Now, as they derive their subsistence, so does it follow by a natural deduction of reason, that they derive also their existence from it, seeing that continual subsistence implies a continuation of first existence, and consequently, that this natural world was created by God through the instrumentality of our natural sun. It has been observed before, that spiritual and natural things are totally distinct as to the condition of their existence, and that the origin and subsistence of spiritual things are derived from that sun, which in its essence is pure love; and in the midst of which the Great Jehovah, who is the creator and upholder of the universe, has his more especial manifestation and residence; and by parity of reason it follows, that natural things in like manner are derived from and sustained by our material sun, and both from God, and this as evidently as the effect follows from its cause. And that this our natural sun (from which our whole planetary system derives its origin) is pure fire. appears to a demonstration from its effects in the focus of a burning glass, from the degree of its heat in an exact ratio to the angles of incidence, made by its rays according to the different climates and seasons of the year, and from sensible experience in numberless other instances. They who are utter strangers to the forementioned distinction of the origin of things spiritual and of things natural, are apt to confound both, and to conclude from the deception of the senses, or from false reasonings, that spirit and spiritual things are nothing more than a purer kind of matter exalted and sublimated by the operations of heat and light, and consequently that love and wisdom proceed from no higher original; they find that whatever objects present themselves to their sight, smell, touch, &c. are so many different corporeal forms, and so erroneously infer, that all intellectual things are from the same natural source, and so become naturalists or atheists, whose wisdom may be compared according to that vulgar proverb, "to putting the cart before the horse;" whereas the true philosopher, who rightly distinguishes things according to their proper essences and sources, considers this natural world but as the ectype or material representation of the spiritual world its archetype; he discerns that all influx is spiritual, and as such proceeding from the soul to the body, and that the organs of the latter are no other than so many vehicles or mediums whereby the soul materializes its operations in outward nature, and gives to them corresponding forms. All they who argue on the contrary side, viz. for influx from matter, do, in their reasonings, resemble the retrograde motions of the crab; and however they may think themselves quick-sighted as Argus, they are only like Argus asleep, or with his eyes shut; nor are all their boasted conclusions in favor of a creative nature and co-extended God, any other than the wild productions of a disordered mind.

VIII.

Hence it follows, that whatever proceeds from this Material Sun, considered in itself, must be void of Life.

10. Every one that rightly exercises his intellectual faculties, and is not governed by mere sense, is capable of knowing, that love in its essence is a vital principle, and that its form is spiritual fire; and that, on the other hand, our elementary fire, considered in itself, is destitute of any such vital principle, and consequently that the sun of the spiritual world, which is pure love, must be replenished with life, and that our natural son, which is mere fire, must be void of life; and that therefore every thing that proceeds from them must partake of the nature of their respective sources. There are two principles that produce all effects in the universe, viz. life and nature; and we then think and speak according to the true law of divine order, when we maintain, that the living spiritual principle within influences and actuates external nature; but it is not so with those who place inanimate nature before and above the living principle: such are our naturalists who invert the divine order, and give nature the pre-eminence over spirit, that they may justify to themselves their sensual indulgences, whilst they live in a total neglect both of the rational and spiritual life. All such deceivers and perverters of the truth, whether they be called atheists here, or satanic spirits in the kingdom of darkness, are ranked, in scripture-language, under the denomination of the dead: Thus in Ps. cvi. 28, "They joined themselves unto Baalpeor, and eat the offerings of the dead." So Psalm clxiii. 3, "The enemy hath persecuted my soul, he hath made me to sit in darkness, as the men that have been long dead." And in Apoc. iii. 1, 2, "I know thy works, and that thou hast a name that thou livest, and are dead. Be watchful and strengthen the things which remain, that are ready to die." They are here said to be dead, as being in a state of spiritual death and condemnation; for such is the condition of those who set up inanimate nature in the room of the living God, and make that to be the author of life, and the light of truth, thereby extinguishing in themselves every idea of the true God of Heaven, and of eternal life. All who thus put error for truth, resemble those birds of night, to which darkness is light, and light darkness; and as falsehood is truth to them, so likewise evil is their good, and therefore they may be compared to those ravenous birds and beasts, whose most delicious repast is stinking carrion. The persons here described are all for physical or natural influx; and if at any time their expressions lean to the opposite side, this is in conformity to the system they outwardly profess, and not to any conviction of mind.

IX.

That the Spiritual Principle invests itself with Material Nature, as Man does himself with his Garment.

11. It is an allowed axiom in philosophy, that to every operation or act are required an active principle and a passive subject, and that

without both these, no effect can take place: just so the case stands between spirit and matter; the former is a living principle, the latter a dead, inert subject; consequently, whatsoever has continued to exist from the beginning in this our solar system, is from a spiritual source through a natural medium, whether it be in the animal or in the vegetable kingdom. Of kin to this axiom is the following, and accordingly adopted by the wisest scientific men, viz. That in producing every effect, a principal and instrumental cause must concur; and that both these, though distinct in themselves, yet as they appear but one, are considered jointly as one and the same cause; and this holds good in relation to spirit and matter [Nature.] That these two, in producing their effects, appear but as one, is, because the spiritual part is contained or concealed in that which is natural, as the fibre in the muscle, or as blood in the artery; or, to use another comparison, as the thoughts in the speech, or the affections of the mind in the sound of the voice, communicating themselves through these external natural instruments. Hence we may form some idea how spirit clothes itself with matter; and, indeed, as a garment is to a man, so is the organical body to his soul, which he may properly be said to put on, to wear it, and to put it off at the time of death. In like manner the body waxes old as does a garment, decays and perishes; whereas the soul, being a spiritual substance, is subject to no such periodical changes. They who consider the body in any other light than as a covering to the soul, dead in itself, but organized and fitted to receive the influxes of life through the soul from God, must from an erroneous supposition conclude, that the soul has a proper life of its own, and so likewise the body, and that, according to a law of *pre-established harmony* betwixt both, they concur in uniting their operations; or else, that there is a communication between these two lives by influx, either from that of the soul into that of the body, or *vice versa:* Whereas it is a truth flowing from the nature of created beings, that what is posterior in order cannot act from itself, but from that which is prior to it, and this only from that which is still prior, and so on till we come to the first self-moving principle, which is God. Besides, life in itself is a first principle or unity, and therefore not createable, but altogether communicable from its fountain-source into certain organized forms adapted to the reception of it. Such are all and singular the forms of every kind of life throughout the universe.* It is supposed by many,

* Life, in the highest archangel and the lowest reptile, is one and the same in its original essence and source, which is God; and it is the difference in the subject or recipient that alone varies the form of it. Man has a threefold capacity or recipiency one above another, which no other creature has, and therefore is receptive of the spiritual and rational, as well as of the animal life. The exercise and improvement of his faculties open the two former; but where they continue shut, he is no better than a sensual animal, though, the root of his nature being in the eternal world, he must be immortal. They who attain no higher than to the rational life in this world, may be great scholars, and may be able to speculate highly, to reason deeply, and to talk learnedly; but if they advance not to some sense of spiritual things, or to a conscientious discharge of religious and practical duties, according to the light and means afforded them, they reach not the

that the soul is possessed of a principle of life as its proper own, and that therefore life is continued to man from himself, and not by any influx from God; but all such entangle and confound their minds with their own false reasonings on this subject, being mere dotards in spiritual things, in all their disquisitions after which they are bewildered in a labyrinth of errors, from which they know not how to extricate themselves; they are as men lodged in some deep cavern of the earth, where they dwell in perpetual darkness. The necessary consequences that follow from these men's false principles are horrible, as that God hath so transfused himself into men, that every one is thereby become a kind of God, owing to the continuance of his existence to himself, as likewise all goodness and wisdom, and that all saving faith and charity are his proper riches, derived from himself and not from God, besides many other shocking tenets, only becoming those spirits of darkness, which, when in this world, took nature for the God of life and all things. I formerly heard the voice of one saying from heaven, that "if there were a single spark of life in man proceeding from himself, and not from God, [by continual influx] heaven, and all that is therein, would have no existence, and consequently there could be no true church on earth, nor any such thing as eternal life." See more on this subject in the *Memorable Relations* of a work published by me, entitled, *De Amore Conjugiali*, No. 132 to 136.

X.

That Spirit, thus clothed with matter in Man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural.

12. The truth of this proposition follows by necessary consequence from the foregoing in No. 9; for as the soul continually receives an influx of life from God, so it transmits the same by influent communication through the perceptive mind to the body, giving to the last, through its close union therewith, the appearance of a corporeal life; hence we know by experience, that spirit united to matter in man, as a living power to a lifeless subject, qualifies him for rational speech and moral agency. It seems indeed, to outward appearance, as if the tongue and the lips spake, and the arms and hands acted by some power of life in themselves; whereas it is thought that speaks, and the will that acts, (both spiritual in themselves) through their respective

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spiritual blessed life to all eternity, for no new principle is opened in the soul after death, nor can be, for this is the only season of probation and sowing; afterwards the tree lies as it falls, whether in its direction for heaven or hell. It is otherwise with infants, and such as depart this life, not having attained to the use of their reason; for these not having corrupted nor alienated themselves from God, nor confirmed themselves in evil, are after death committed to the tuition of angels, and advance, through wisdom and the knowledge of their saviour God, to divine love, in a certain progress to glory. Look well to it, O man, who standest here on thy probation under the means of instruction and grace, for this only is thy accepted time, and thy eternal state irreversibly depends on *that form of life* which thou gainest here and carriest with thee to the world of spirits.

material organs formed from this outward natural world. That this is so, will readily appear, when we consider, that upon the ceasing of thought, the tongue is immediately silent, and that upon the will's refraining to exert its active power, the limbs are motionless in an instant. The union of spirit with matter, and the appearance of life in the latter from this union, may be illustrated from the comparison of a sponge replete with generous wine, from the rich juices in the grape or apple, and the aromatic virtue in cinnamon: Now express these juices, and extract the tincture from their containing vessels and integuments, and what remains but insipid dry husks and filaments? The case is just the same with the corporeal organs, when separated from their vital principle. That from this union of what is spiritual with what is natural in the human constitution, man has his denomination of a rational creature in this lower world, appears from the power of arranging and analizing his thoughts, and the various exercises of his understanding: as that of his being a moral agent does from the regulations of his actions and deportment by the rules of honesty and decorum; which high privileges he is endued with from the power given to him to receive influx from the Lord through the angelical heavens, which are the habitations of wisdom and love, and consequently of rationality and morality in their essential ground. It is from the union of these two principles from both worlds, that man is qualified to be at once both spiritual and natural; and that the case with him after death is partly similar and partly dissimilar, is because he has then also a real and substantial body, but spiritual; whereas that which he is at present invested with, is material or natural. Many suppose that the perceptions and cogitations of the mind (as being spiritual things) present themselves to us naked and destitute of all organized forms; but this is owing to their ignorance of the formation and offices of the brain with the various intertextures and convolutions in its cineritious and medullary substances, its different glands, sinews, and partitions, and numberless imperceptible fibrillæ, and these invested with its meninges and matres, [*dura* and *pia*] all which afford infinite materials and receptacles to the mind for the configuration of its ideas: Now, upon the good condition of these parts depends the soundness of the intellectual operations, and the regular determination of the will in this our natural state, so that a man is deemed rational and moral, in proportion to the right organization of his mental forms; for the rational sight of man, which is the understanding, can no more be said to exist here in this outward world without organs properly adapted to the reception of spiritual light, than the bodily sight to exist without eyes; and so of the other senses.

XI.

That the Reception of this Influx is according to the State of Love and Wisdom in Man.

13. It has been proved before, that man has not a principle of life in himself, but is only a recipient of life from God; forasmuch as love and wisdom constitute the true life of man, and they being only originally in God, he must necessarily be the only fountain of his life;

and consequently, as far as any man loves wisdom, so far he is the image of God, or a receptacle of the divine life; and on the contrary, as far as any one is in the opposite love, so far he is not a recipient of the divine but of the hellish life, which in scripture-language is called death. Let it be observed, that love and wisdom in the abstract do not constitute life itself, but are the essence of it; whereas the pleasant sensations of love, and the delightful perceptions of wisdom, which are the affections, give to life its true and proper form, for through them the essence [*esse*] of life has its existence, [*existere*] and these are communicated with the vital influx from God. This may be illustrated from the genial influences of the light and heat of the sun in spring time, cheering both man and beast, and giving new life and fruitful vigor to the vegetable world: Just so the sweet affections of love and wisdom enlarge the faculties of the soul, and dispose them for the reception of more copious influxes, even as a merry heart opens and exhilarates the countenance. Man, with respect to his love and desire of wisdom, may be compared to the garden of Eden, in which we read were two trees, the one of life, the other of the knowledge of good and evil: the tree of life is the reception of love and wisdom from God, under a plenary sense and conviction of his being the author of them, and in dependance on him as the sole fountain of all goodness: And the tree of the knowledge of good and evil is where any one presumptuously ascribes love and wisdom to self, and so sets himself in the place of God: To do this is the very essence of folly and madness, as the former is an indication of true wisdom. See more on this subject in the memorable narrative in the treatise, *De Amore Conjugiali*, No. 132 to 136. I shall here adduce an arcanum from the celestial world, in confirmation of this doctrine. The heavenly angels turn their faces to the Lord, as to their sun, but the infernal angels turn their backs to him, and so receive the divine influx into the evil affections or concupiscences of their will, and render their understanding subservient and obedient thereto; whereas the former receive their influx into their intellectual affections, and regulate their will by their understanding: Hence it is that these are in a state of wisdom, but the others in a state of folly and madness; for let it be observed, that the seat of the understanding is in the brain or fore-part of the head, but that of the will in the cerebellum or hinder-part. It is well known, that the man who forsakes the ways of wisdom, and abandons himself to error and delusion, bribes and strains his understanding to invent arguments accommodated to his inclinations, that so he may confirm himself in his error, and reconcile to his mind the gratification of his corrupt affections; whereas the wise man maketh use of the light of truth, that he may discover what is wrong in the propensions of his will, that he may bring them under the restraints and correction of wisdom. Or, to describe these two characters in other words, the man of wisdom turns his face to God, as believing that all love and goodness can only come from Him; therefore he "trusts in the Lord with all his heart, and leans not unto his own understanding," Prov. iii 5. And this is signified by eating of the tree of life, Apoc. ii. 7. But the foolish man turneth his back to God, or looketh to himself alone for his supplies of goodness and wisdom, according to the character given of him in Prov. xxviii.

26, "He that trusteth in his own heart, is a fool." This is to eat of the tree of good and evil. Hence some imperfect conception, at least, may be formed, how the continued reception of vital influx from God is according to the state or condition of love and wisdom in man; and the laws of this influx may be farther illustrated by the following comparisons: First, by the influx of light and heat into vegetables, which blossom and bring forth fruit after their kind, according to the particular configuration of their component fibres and vessels; or in other words, according to their receptivity: Secondly, by the influx of the rays of light into precious stones, which admit and modify those rays into various colors, according to the particular contexture of their parts or receptive powers: And thirdly, by the appearance of rainbows in certain optical glasses and showers of rain, where that phenomenon is exhibited to the eye, according to the angle of incidence and the refractions of the rays, and consequently according to the reception of the solar beams. Similar to these are the operations of the influx of spiritual light from the Lord, as a spiritual sun: This influx into the human mind never ceases, but the reception of it varies according to the nature and qualities of the subject.

XII.

That the Human Understanding may, by due Culture and Improvement of the rational Faculties, be elevated even to a Degree of Angelical Wisdom; and the Human Will, if the Life be good, be kindled into a Flame of Seraphic Love; but then such an Elevation of Love can only take Place where the Will and Practice are conformable to the dictates of Wisdom in the Understanding.

14. By the human mind, as has been observed before, we are to understand its two principal faculties, the understanding and the will; the former is the receptacle of the celestial light, which in its essence is wisdom; and the latter, the receptacle of the celestial heat, which in its essence is love; and these two proceed from the Lord, as a spiritual sun, by way of influx universal and singular, into the heavenly, and also into this natural world, so communicating love and wisdom both to angels and men. It is to be noted, that this love and wisdom, as proceeding from the Lord by influx into angelical and human souls, are originally in union as one principle, but are received in the minds of both in a divided state as two principles, first the light which gives understanding, and then gradually the love which forms the will: And this method of proceeding is by a gracious appointment, forasmuch as man is designed to be a new creature or reformed, and that by means of the understanding, and therefore is to be instructed from his childhood in the principles of truth and goodness, that he may know how to choose and order his life aright, seeing that the will is to be governed by the understanding. To this end man is endowed with the power and means of advancing, even to some degree of angelic wisdom, that so all things may go well with him in time and eternity, if he regulates the motions of his will by the light of truth, and not otherwise; for the human will is by nature prone to all kinds of evil, and therefore, if not restrained by discipline,

man would not stick at robbery or murder, or any kind of wickedness, to gain his own ends; consequently, unless the human intellect could raise itself above the will for the attainment of wisdom, that so it may communicate instruction to influence and control the latter, man would be no better than a beast, his thoughts would be chained down to his natural passions, nor could he make any excursions into the intellectual world, nor even enjoy the use of speech, but would express his affections by inarticulate sounds like the brute creatures. Without such a separation of his understanding from the natural bent of his will, he would be rendered incapable of exercising any rational inquiries or conclusions, and be under the sole dominion of animal instinct, and so, being unable to acquaint himself with God in the study and knowledge of the works of creation, he could have no fellowship with him, nor consequently be capable of a blessed immortality; for, to all appearance, man thinks and acts as from himself, and this appearance of his doing so, is the reciprocal part on his side of his union or communion with God; for without reciprocation there is no conjunction, as betwixt an active and a passive there can be none, unless the latter reciprocates by re-action. God alone is the first agent, and man suffers himself to be acted upon, and re-acts in appearance as from himself, though in truth such re-action, deeply considered, is also from God. What has been here offered, if attentively considered, may serve to show the quality of love in the human will, when it is elevated and influenced by a right understanding, and when it is not, and consequently what is the *quale* or quality of man. Now what man is in quality and condition, when his will-principle keeps not pace with his understanding, but whilst the latter is employed on heavenly things, the affections of the former are set on earthly things, shall be illustrated by the following comparisons: Such a one may be likened to an eagle, which, soaring in the upper regions of the air, spies his prey upon the ground, and suddenly descends to feast on garbage; or to the adulterer, who, after extolling the virtue of chastity, in company with his friends, presently withdraws to commit lewdness with his paramour; or to some sly thief, who, being appointed to keep watch for the security of the garrison, on spying some booty at a distance, quits his station to play the robber: Such is the man whose will and affections correspond not to the improvement of an exalted understanding, but are sunk in grossness and sensuality: Far otherwise is it with those happy souls, who, by the salutary documents and influence of their intellectual attainments, subdue the irregular propensities of their nature. In these the understanding and will join in amicable confederacy; wisdom and love are inseparably conjoined in marriage-union, and their lot is with angels in bliss eternal.

(*To be continued.*)

AN HIEROGLYPHIC KEY
TO
NATURAL AND SPIRITUAL MYSTERIES.

[BY EMANUEL SWEDENBORG.]

EXAMPLE IX.

Perfect order constitutes harmony, harmony begets beauty, and these renew and preserve nature. But imperfect order produces disharmony,* disharmony begets deformity, and these pervert and destroy nature.

The affection of true harmony begets jucundity, jucundity begets joy, and these refresh and enliven the animal spirit and mind. But disharmony begets injucundity, injucundity begets sadness, and these injure and extinguish the animal spirit and mind.

The love of the supreme good begets happiness, happiness begets heaven, and these render the soul blessed, and exalt its spiritual life. But the love of evil begets unhappiness, unhappiness begets hell, and these bring upon the soul damnation, which is spiritual death.

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Correspondences. (1.) *Affection* and *love;* for all affection, which is grateful to the mind, may be called its love: but, properly speaking, love is a spiritual word, to which correspond concord, unanimity, and, in the class of naturals, conjunction, and connexion: yet notwithstanding this, love also corresponds to affection, when the subject treated of is harmony, in which is such concord and connexion. (2.) *True harmony, supreme good;* for nothing can affect the animal spirit or mind with pleasure, but what partakes of the nature of harmony. However, harmony is not a spiritual word, but *good* is, which corresponds to harmony in proportion as it produces jucundity. The same holds good with respect to *disharmony* and *evil.* Thus, at the creation, when all things were pronounced by God to be good, the meaning is, that they all mutually corresponded to each other; that is to say, nature and the world corresponded with man and his mind, and the human mind corresponded with the Deity, so that there was no occasion for instruction, inasmuch as every thing subsisted in perfect harmony. (3.) *Beauty, jucundity, joy, happiness, heaven.* Beauty or comeliness is a natural word; but is not always considered as such, for it results from harmony and the perfect order of things. Jucundity is predicated of the animal spirit, and joy of the human mind,

* The translator finds himself obliged to use the words *disharmony, jucundity,* &c. for the sake of preserving a regular series in the correspondent expressions; though he is sensible they do not sound so well to an English ear.

which have their existence in the animal kingdom alone. Happiness is predicated of the mind separate from the body, and comprises all the jucundities in the universe. But heaven signifies joy in its utmost perfection, and, indeed, the joy of all in each, and of each in all, which in other words is termed celestial joy. As this is ineffable, and admits of no comparison with our joy, it is therefore called heaven, by which also we are to understand the heavenly society itself. (4.) *Deformity, injucundity, sadness, unhappiness, hell.* As these are the direct opposites to the foregoing, it follows, that they bear a similar relation or proportion to each other. (5.) *Pervert, injure, condemn. Pervert* is a natural word; *injure*, or *evil intreat*, properly speaking, is applied to the animal kingdom; and the word *condemn* or *damn*, as used in common, is spiritual, seeing it is the soul that suffers torment and death eternal. (6.) *Destroy, extinguish, spiritually kill.* Nature may be destroyed; the mind or life may be extinguished; but the soul can never die, except it be spiritually by damnation.

Confirmation of the propositions. (1.) That perfect order produces harmony, and harmony beauty, or the perfection of form; and that these renew and establish nature, is evident even from the light of nature: it is also confirmed from the harmonies of seeing, hearing, and all the other senses in the animal kingdom, both external and internal, which are never exercised but they yield refreshment; and likewise from love which corresponds to harmony, seeing that this unites minds. Hence it was, that Pythagoras ascribed all things to harmonies, and that the most ancient philosophers asserted that every thing was formed, supported, and preserved by a certain love. Since then we cannot but admit of the reality of this, it of course follows as equally true, that things disharmonic pervert and destroy. (2.) That the love of the supreme good begets happiness, will appear as a plain consequence, if we but consider what is meant by the supreme good, namely, that it is no other than God himself, and that he is love; and it is impossible that union with such good, through love, can ever take place without the blessing of happiness and heavenly joy.

Rules. (1.) There are many things in the class of naturals, which cannot be supposed in that of spirituals; therefore we must substitute those things which do exist, and which appear to have the greatest agreement with them: as for instance, when speaking of nature, the word *destruction* may be used; when of corporeal life, then the term *extinction* or *death*; but when the subject treated of is the soul, which in its essence is spiritual, that cannot be said to be destroyed, extinguished, or to die; yet the chief essence of its life, namely, its happiness, may be said to *perish*, and its connexion with the Deity *dissolved*, which is spiritual death and the pains of hell. (2.) There is often found a word expressive of some natural quality, which may be rendered by several others in the second class; thus, harmony and comeliness may be rendered by jucundity, pleasantness, gladness, joy, and innumerable others; for to every sense there is annexed its own jucundity and harmony, namely, one kind to the taste, another to smelling, another to hearing, another to seeing, another to the animal spirit, and another to the rational mind. In the following examples the word *modification* occurs, to which corresponds the sensation both of seeing and hearing, as also perception and the understanding. In

like manner will be found spiritual words, which have for their correspondents many things in the natural and animal classes; as, good, evil, &c.

EXAMPLE X.

Harmony alone conjoins natural beings, and sustains the world: but disharmony disjoins, and destroys the world.

Concord alone consociates souls and minds, and preserves societies: but discord dissociates and destroys societies.

Love alone unites souls together, and forms an heavenly society: but hatred separates souls, and gives rise to an infernal society.

Correspondences. (1.) *Harmony, concord, unanimity, love.* Harmony is a word purely natural: concord is a word belonging to the animal class, because it is predicated of hearts: so in like manner is unanimity, this having relation to animal spirits. Moreover, if we consider concord as a virtue, it belongs to the rational mind Love in general is a spiritual word; but when considered as to its species or particular relations, there are many loves, which signify affections, as the love of a companion, a parent, our offspring, and country, conjugal love, the love of the sex, that of honor, of riches, of the world, of heaven. (2.) *Disharmony, discord, hatred.* These in like manner are acknowledged to be correspondences. (3.) *Conjoin, consociate, unite.* Conjoin is a natural word; consociate is animal, because it is spoken of companions; and to be united is to be most strictly conjoined, after the manner of souls, when assimilated with their equals.

Confirmation of the propositions. Similar to this is that vulgar axiom, By concord small things increase, but by discord they perish. Hence the reason is evident, why love and concord are the bond of society and union of minds, viz. because they are to society what harmony is to nature itself, for harmony corresponds to concord and love. Why harmony, concord, and love, have such properties, may be gathered from analogies, and even from geometry itself.

EXAMPLE XI.

Harmony of natural beings exists not without a beginning of harmony in superior nature itself, which conjoins individual things universally, and the universe individually.

Concord of human minds exists not without a beginning of concord in some superior love, which consociates individual minds universally, and universal society individually.

Mutual love of souls exists not without the beginning of love in God himself, who unites individual souls universally, and the universal heavenly society most individually.

Confirmation of the propositions. (1.) That there is a beginning of harmony in superior nature, follows from the co-ordination and subordination of all things throughout nature; for unless superior things governed inferior, these latter could in no wise be preserved in any connexion, neither could they subsist; for that which has no beginning, is without existence:* the atmospheres are kept in their proper connexion by the more pure and perfect airs; so is the universal world by its sun, the animal body by its soul, and so on. (2.) Neither can the concord of human minds exist without deriving its origin from a superior or more universal love, as the love of honesty, of virtue, of our country, of gain, and similar things which promote the consociation of minds. Love towards God is the supreme and most exalted of all loves: O! that every individual possessed it! How would their souls and minds be conjoined! Then of a truth should we have a transcript of heaven upon earth, and the kingdom of God would appear! (3.) Whatever conjoins, consociates, and unites universally, that also does the same singularly or individually; for there cannot be any such thing as universal action, without, at the same time, supposing that which is singular or individual, an universal being nothing without singulars; of these it is compounded, and becomes and is denominated universal. But the quality of the universal is known from the singulars that form it, as that of the singulars is known from the universal. (4.) Hence it follows, that no one can love his neighbor, unless he loves God; neither can any one love God, unless at the same time he loves his neighbor: so that these loves are conjoined together, as links in a chain, or as one thing depends upon another.

EXAMPLE XII.

There is a natural necessity that every substance regards another as itself, and an aggregate of similar substances as many selves; but that each should regard superior substances, from which it takes its essence and nature, as above itself, to which it is subjected by the pure connexion and harmony of things.

* To this it may be objected, "Then God himself, being without beginning, must likewise have no existence" But this is not a just inference, for the subject treated of is *created nature*, and the argument runs thus: Every subordinate being in nature owes its existence to an immediate superior cause, and this again to another still higher, till it terminates in the cause of all causes, which is God, who being the *beginning itself*, it cannot possibly be said of him, that he has a beginning; for this would be as absurd as to say, that one *first cause* owes its existence to another *first cause*. TR.

It is the first and last law of society, as well on earth as in heaven, that every one love his neighbor as himself, a society as many selves, and God more than himself, to whose guidance and government he should ever submit himself from a principle of pure love.

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Correspondences. Natural necessity, law. All laws stamped upon nature are necessary and geometrical, but not by way of contingency and arbitrary determination, since they depend not upon any thing of will; for which reason they are not termed laws, but necessities.

Confirmation of the propositions. That every mundane substance regards another neither more nor less than itself is evident from the action and re-action of their individual parts, as well as from their consociation; [or propensity of adhering together] for in whatever proportion is their state of passivity, in that same degree is their activity; nor do they superadd any thing from their own proprium, as if to out-do their neighboring substances, unless it proceed from real superiority of natural power and perfection; much less is the one for exalting itself above the rest. If we scrutinize minutely into the matter, we shall find, that this essential law is so implanted in nature itself, that without its most strict observance in whole and in part, the system of the world could by no means either have existed or now subsist; for were any one substance to aim at a prevalency over another of equal weight, magnitude and power, that would immediately become excentric, quit its proper atmosphere, and occasion a total destruction of general equilibrium.

EXAMPLE XIII.

Every thing that is harmonic, is in itself beautiful; but whatever is disharmonic, is in itself deformed: yet in the shade, that which is deformed, often appears beautiful, and on the other hand, the latter is frequently mistaken for the former: therefore it is necessary to have light in order to discover whether or not the thing be really such as it appears.

Every thing good and evil, as what is delightful and undelightful, is perceived in a natural way by the senses: through ignorance we are often deceived in judging of good and evil: wherefore we have need of the understanding rightly to discern whether it be really good or really evil, or whether it counterfeits the good.

Every thing divine is in itself the supreme good, but every thing diabolical is in itself the greatest evil: to this corporeal understanding, which is only the shadow of understanding, and (comparatively speaking) no better than sleep, it often happens, that what is the greatest evil, appears as if it were the supreme good; or, in other words, the diabolical assumes the air of the divine: therefore, when

the sun and beaming light of wisdom shall shine forth, as in the last judgment, every one shall perceive and recognise in himself what is good, and what is evil about him; and the one shall no longer be able to counterfeit or put on the resemblance of the other.

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Correspondences. Shade, ignorance, obscure understanding. As light corresponds to intelligence, (see Examp. vii. viii.) so does shade to ignorance, and also to an obscure understanding respectively to one that is clear, such as departed souls enjoy.

Confirmation of the propositions. (1.) That every thing harmonic is in itself beautiful and comely, and that every thing good and delightful is perceived in a natural way by the senses, is evident from experience: for whatever is sweet, that the tongue tastes; whatever is consonant with harmony and symmetry, that the ear hears; and whatever is beautiful, that the eye sees. So also does the rational mind perceive what is good and evil, for of these we have a natural knowledge; but then various causes conspire to darken and diminish this knowledge, which, however, originate in ourselves. Lest, therefore, we should mistake evil for good, we are endued with an understanding, whose subject is truth or quality; that is to say, we are thereby to judge of the quality of things, or, in other words, to discover what a thing is, whether it be really good, or only apparently so, when at the same time in itself it is evil, and *vice versa*. (2.) That in the last judgment every one shall clearly perceive in himself the quality of his former actions, and their merit or demerit, the holy scriptures leave beyond a doubt. It is the same with respect to the third part of the comparison, viz. between the light of the sun and divine light, which is wisdom; for God is called the sun of wisdom; and as the sun by its light discovers every quality of an object, so God by his wisdom, when he shall manifest himself in his full glory, will discover in a moment all that is divine, and all that is diabolical in every man, insomuch that they cannot but actually recognise and discern it in themselves, their own conscience being the judge; for every one, from the state of his soul, as formed in the body, shall perceive the minutest particulars, [of his past life] the instant he is surrounded with the light of wisdom, in the presence of which nothing can remain hidden.

EXAMPLE XIV.

The sun is the fountain of all light in its world, neither is it the cause of shade, but shade is the privation of light. The sun is never deprived of light, but terrestrial bodies obstruct the free passage of its rays, and thus give rise to darkness.

God is the fountain of all intelligence in his heaven, neither is he the cause of ignorance, but ignorance is the privation of intelligence. The soul is never deprived of intelligence, but the objects of thought

or corporeal and worldly ends, are impediments to the progress of its intelligence; hence comes ignorance of truth or folly.

God is the fountain of all wisdom in his heaven, neither is he the cause of insipience,* but insipience is the privation of wisdom. God is never deprived of wisdom, but the loves of the body and of the world are obstructions to the influx of wisdom from God, and thus give rise to insanity.

Correspondences. (1.) *Shade, ignorance, insipience.* See above, Examp. 13. Shade also corresponds to obscure understanding: thus again, *darkness, ignorance of truth, folly, insanity.* Now that light, intelligence, and wisdom, mutually correspond to each other, seems very natural even on a slight reflection; hence it is, that all those qualities which are attributed to light, are equally applied to the understanding, such as clarity, perspicuity, &c.; so the spirit of truth is said to be the spirit of light, and angels are called angels of light. That they correspond, is evident from the human understanding, which is born and perfected by means of sight and light. (2.) *Terrestrial objects, corporeal and worldly ends, loves of the body and of the world.* Ends are always the objects of the understanding or thought, and signify the same things as loves; for whatever we regard as an end, that also we love. That these ends and loves are impediments to the influx and love of true intelligence and wisdom, is well known, for from this very source does all human insanity originate.

Confirmation of the propositions. That the soul is the fountain of all intelligence, or the real principle of intelligence in its own little world, see Examp. vii. viii, where the same subject is treated of; and that it is always in a state of intelligence, although the body be in a state of ignorance, as in infancy, sleep, or insanity: but we are now speaking of ignorance of truth, or folly.

EXAMPLE XV.

Light reveals the quality of an object, or the quality of an object appears according to the state of light; for an object is not always really such as it appears to be.

Intelligence discovers the truth of a thing, but the truth of a thing appears according to the state of intelligence; for that is not always true, which is thought to be so.

Wisdom manifests the goodness of a thing, but the goodness of a thing appears according to the state of wisdom; for that is not always good, which we believe to be such.

* Lack of wisdom.

Correspondences. (1.) *The quality of an object, the truth of a thing*, and *the goodness of a thing*. Mere light discovers what an object is, as for instance, whether it be a stone, a tree, or an animal, and what is its external figure or form, and even its internal, if it be a transparent object: but intelligence discovers the real quality of a thing, or in other words, examines into and traces out the truth of a matter; for it is entirely the province of the intellect to investigate truths. Now goodness or good appertains to wisdom, which does not intellectually consider merely that a thing is, but carefully inquires of what nature and quality it is, for the thing of itself is manifest, if so be it is in harmonic correspondence, as was observed above, Examp. xiii. (2.) *Object, thing*. Object hath relation to light, but thing to the understanding. (3.) *Appear, think, believe*. Things appear in the light, are thought in the understanding, and believed from intelligence.

Confirmation of the propositions. The reason why intelligence discovers truth, is because the subject of the understanding is truth; but the subject of wisdom is good. Now good is all that which we love, desire, covet, will, and make the end of our pursuits; but evil is all that to which we are averse. In order, therefore, to know for a certainty, whether the thing be really good, which we believe to be such, we are endowed with an understanding capable of discerning the truth or quality of good.

(*To be continued.*)

EXPLANATION OF EXODUS XXI.

(*In continuation from page* 455.)

"And he shall bring him either to a door or to a post"—that hereby is signified a state of truth confirmed and implanted with spiritual good, appears from the signification of a door, as denoting the introduction of truth to good: in this case, of truth confirmed and implanted, which is signified by a Hebrew man-servant after a service of six years; and since a door denotes introduction, it also denotes communication, for by [or through] a door one chamber communicates with another; and from the signification of a post, as denoting the conjunction of that truth with good, for a post is betwixt two chambers, and conjoins them: who cannot see that this ritual concerning men-servants, who were to remain, contains in it an arcanum, and indeed a divine arcanum, for it was dictated and commanded by Jehovah from mount Sinai: they who do not believe that there is any thing more holy or divine in the Word, than what appears in the letter, must needs wonder, that these and several things besides, which are contained in this chapter and in the following, were dictated *viva voce* by Jehovah; for they appear in the letter to be such things as are contained in the laws of nations; as this concerning men servants, that such of them as were not willing to go forth from service, should be brought to a door or to a post, and should have an ear bored through with an awl by their lord; this, in the sense of the letter, doth not savor of any thing divine, but still it

is most divine; nevertheless, this doth not appear except by the internal sense; the internal sense, is, that they who are in truths alone, and not in correspondent good, but still in the delight of the remembrance of spiritual goods, have some communication and conjunction with spiritual good; this was represented by the ear of the man-servant being bored through at a door or at a post by his lord, for a door denotes communication, a post denotes conjunction, the ear denotes obedience, and to bore it through with an awl is representative of the state in which he was to remain; thus the angels, who are attendant on man whilst he reads this Word, perceive these things; for the angels do not think of a door, nor of a post, nor of an ear and its boring, nor even of a man-servant, but instead thereof they think of the aforesaid communication and conjunction; for the angels are in the intelligence of such things, because they are in light; and the things presented to them are spiritual and celestial, but not natural and worldly, such as are the things contained in the sense of the letter of the Word, for the sense of the letter of the Word is natural and worldly, but its internal sense is spiritual and celestial; the former is for men, the latter for angels; hence by the Word there is communication and conjunction of heaven with man; that the arcana, which are contained in this process of the men-servants remaining with their lord, may be further manifested, it may be expedient to say from what ground it is that door and post signify communication and conjunction; angels and spirits have habitations, which appear altogether as those which are in the world; and what is an arcanum, all and singular things which appear in their habitations, are significative of spiritual things; they flow forth also from the spiritual things which are in heaven, and which are thence in their minds; the communications of truth with good are presented there by doors, conjunctions by posts, and other things by the chambers themselves, by the courts, by the windows, and by the various decorations: that this is the case, is incredible to man at this day, especially if he be a mere natural man, because such things are not manifested before the senses of the body, nevertheless, that such things were seen by the prophets, when their interiors were open into heaven, is evident from the Word; they have also been apperceived and seen by myself a thousand times; I have also frequently heard them say, that the doors of their chambers were open when their thoughts were communicated with me, and that they were shut when they were not communicated; hence it is that mention is made of doors in the Word, where the subject treated of is concerning communication, as in Isaiah, "Go away my people, enter into thy chambers, *and shut thy door after thee*, hide thyself as for a little moment, until anger passeth away," xxvi. 20, where to shut the door after them, until anger passeth away, denotes non-communications with evils, which are anger. And in Malachi, "Will he receive from your faces, saith Jehovah Zebaoth; who also among you *will rather shut the doors*, nor will ye kindle a light upon mine altar in vain," i. 9, 10, where to shut the doors denotes not to communicate with holy or divine things. And in Zechariah, "*Open thy doors, O Lebanon*, that the fire may devour thy cedars," xi. 1; to open the doors denotes to give passage or communication. And in David, "He commanded the æthers from

above, he opened *the doors of the heavens*," Psalm lxxviii. 23, where to open the doors of the heavens denotes to give communication with the truths and goods which are from the Lord in the heavens. Again, "*I have chosen to stand at the door in the house of my God*, [rather] than to dwell in the tents of impiety," Psalm lxxxiv. 10, where to stand at the door denotes to communicate abroad with good, which is the house of God. Again, "Lift up your heads, O ye gates, be ye lifted up, *ye doors of the world*, that the King of Glory may enter," Psalm xxiv. 7, 9; the doors of the world being lifted up, denotes the opening and elevation of hearts to the Lord, who is the king of glory, and thereby the giving communication, that is, that he may flow-in with the good of charity and the truth of faith; the Lord is called the king of glory from truth which is derived from good. And in Isaiah, "Jehovah said to His anointed to Cyrus, whose right hand I have taken hold of, to subject nations before him, that I may loose the loins of kings, *to open before him doors, and that the gates may not be shut:* I will go before thee, and will make the crooked things straight, and will give to thee the treasures of darkness, and the hidden wealths of lurking places, that thou mayest know that I am Jehovah, who have called thee by thy name, the God of Israel," xlv. 1, 2, 3, speaking of the Lord as to the human principle, who in the representative sense is Cyrus; to open before Him doors is to give passage to the divine [being or principle] Himself, hence it is that even as to the human [principle] He is called God, in this case the God of Israel. And in the Revelations, "*Behold I have given before thee an open door* which no one can shut, because thou hast little power, and hast kept My word," iii. 8, where to give an open door denotes communication with heaven. Again, "After these things I saw, *and behold a door open in heaven;* I heard, come up hither that I may show thee what must come to pass hereafter," Rev. iv. 1, where door manifestly denotes communication, because the subject treated of is concerning the revelation which he was about to receive from heaven; hence also it is evident, that communication is there represented by a door, as was said above. Again, "*Behold I stand at the door and knock*, if any one shall hear My voice and *open the door*, I will enter-in to him, and sup with him, and he with Me," Rev. iii. 20, where also door manifestly denotes passage and communication with heaven, where the Lord is, and thus with the Lord: in like manner in Matthew, "The bridegroom came, and the virgins entered-in to the marriage, and *the door was shut:* at length came the rest of the virgins saying, Lord, Lord, *open to us;* but he answering said, verily, I say unto you, I know you not," xxv. 10, 11, 12; now these words signify, in the internal sense, that the virgins denote those who are within the Church; to have oil in their lamps denotes the good of charity in the truths of faith; and not to have oil in their lamps, denotes to have the truths of faith and not the good of charity in them; to these latter the door is said to be shut, because they do not communicate with heaven, that is, by [or through] heaven with the Lord; communication with heaven, and by [or through] heaven, is effected by the good of charity and love, but not by truths, which are called [the truths] of faith, without good in them; wherefore these latter are called foolish virgins, but the

former prudent virgins. So in Luke, "Many will seek to enter-in, but will not be able, when once the father of the family hath risen *and shut the door*, then shall ye begin to stand without, *and to knock at the door*, saying, Lord, Lord, *open to us*, but He answering will say to you, I know you not whence ye are: then shall ye begin to say, we have eaten before thee and drank, and thou hast taught in our streets; but He will say to you, I know you not whence ye are, depart from Me all ye workers of iniquity," xiii. 25, 26, 27; in these words also a door manifestly denotes passage and communication, as above; that they, to whom the door is shut, and who knock at it, and are not let-in, denote those who are in the truths of faith from the Word, and not in the good of charity, is signified by eating before the Lord and drinking, and hearing the Lord teaching in the streets, and yet not living the life of faith; for they who do not live the life of faith are workers of iniquity. And in John, "Verily, verily, I say unto you, *he that entereth not in by the door into the sheep fold*, but climbeth up some other way, the same is a thief and a robber; *but he who entereth in by the door* is the shepherd of the sheep; *I am the door*, by Me if any one enter in, he shall be saved," x. 1, 2, 9; to enter in by the door denotes by the truth which is of faith to the good of charity and love, thus to the Lord, for the Lord is good itself; he is also the truth which introduces, thus likewise the door, for faith is from him. That by door is signified communication appears like a metaphorical way of speaking or comparison, but in the Word no metaphorical speech or comparison is used, but real correspondencies, even the comparisons are there made by such things as correspond, as may be manifest from what hath been said concerning a door, viz. that doors actually appear in heaven to angels and spirits, and their opening and shutting are according to communications; so also in other cases.

(*To be continued.*)

PREDESTINATION AND ELECTION.

According to the New Jerusalem, the doctrine of predestination is heresy, *Provid.* 330. It imputes to the God of unchangeable love, (Malachi iii. 6, James i. 17.) passions which would disgrace a human being. It is in direct opposition to divine love. How the love of his creatures, and a hatred to his creatures, can exist at one and the same time, and the scripture of his unchangeableness be true, we leave to the dealers in parodoxes to reconcile.

This doctrine is predicated upon the foreknowledge of God. God, say the votaries of this heresy, foreknow what every man would come to at his end, and as his power is infinite, so his decrees are absolutely fixed, and cannot fail of accomplishment. This doctrine is drawn from the writings of Paul, misunderstood. See II Peter, iii. 16. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified," Romans viii. 29, 30.

Now what does all this prove, but that God knew who would and who would not receive the gospel; that the receivers would be blessed and the rejectors accursed, by their own obdurate hearts? That he called not only the believer, but also the unbeliever, he himself declares, "many be called, but few chosen," Matthew xx. 16., because the majority preferred a vicious life. "And he said unto them, go into all the world, and preach the gospel *to every creature*. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark xvi. 15, 16. Is not here a plain *condition* offered to all? Will any one venture to say that God had a mental reservation in this command? Was there a trick, a concealment under it—are not all things, past, present and to come, with every creature, at all times present before God, so that foreknowledge is with him present knowledge? Has it not often happened that a parent has received the gospel and a son or daughter rejected it; and vice versa, has not the son or daughter of unbelievers become christian? Thus, then, the very same blood, according to this, may be predestinated to hell and to heaven!

Did not God choose the Jewish nation, i. e. call them? They after transgressed, yet he sent prophets repeatedly to them to bring them to repentance!

The scriptures every where declare, that Christ came to take away the sins of the whole world, John iii. 17., for God *sent not his son into the world to condemn* the world; but that the world, through him, *might be saved*." "Behold the Lamb of God, which taketh away the sin of the world," John i. 29. "I came *not to judge* the world, but *to save* the world," John xiii. 47. Is there a mental reservation here, also—does the world mean the elect? or does it not rather mean that, as all were lost sinners, all were called to salvation? And is any man obliged to be wicked? See Acts x. 34, 35. "And he is the propitiation for our sins; and not for ours only, but also *for the sins of the whole world*," 1 John ii. 2. How can this and protestant predestination be reconciled? Besides, we are assured the scripture is of no private interpretation, II Peter i. 20., not for a part, but for all.

If God has created hell, and *destined* some to be punished in it, without any merit or demerit of their own, then certainly Christ did not come to destroy either the devil or his kingdom, I John iii. 8., Heb. ii. 14.; for we are assured that a kingdom or house divided against itself cannot stand," Matthew xii. 25. Predestination, therefore, as taught by protestants, and salvation by Christ, are in direct opposition. We cannot believe both and be consistent. And as it is preached that none of the elect can finally fall, of what use was it to come to those which could not be lost? "But the Son of Man came to seek and to save, that *which was lost*," Luke xix. 10. And Peter says, "The Lord is not willing that ANY should perish, but that *all* should come to repentance," II Peter iii. 9, Romans ii. 4, 6, 7, 8, 9, 10, 11, 13.

Hell wages continual war against heaven. Did God willingly create an enemy? His name is continually blasphemed by devils and wicked men, James ii. 7. Does he sanction blasphemy, by predestinating to it?

Were it possible to know who were and who were not elect, there would be an immediate separation of predestinarian congregations—but as *there is no light to guide* to this point, are not people believing

upon mere human authority; and pinning their faith and happiness upon the sleeve of a dogmatist who knows no better than themselves?

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Isaiah lv. 2.

How strong is the contrast between this cruel doctrine, and the word of God! "Look unto me and be ye saved, *all the ends of the earth*, for I am God, and there is none else," Isaiah xlv. 22.

This is indeed like an impartial, and universal father, and far removed from the little narrow-minded doctrine of those who, miser-like, would secure salvation to themselves alone.

This heavenly call is fitted to wipe the tear of sorrow from every eye, whilst predestination is calculated to fill the eye with tears, and the heart with terror.

Charity obliges us to say that predestination may, sometimes, be preached in simplicity of heart; but never can we suppose such to be the offspring of wisdom.

The bosom friend of predestination is faith without the deeds of the law, drawn from Paul, but misunderstood, for Paul never preached salvation by faith alone. He observes, "work out your own salvation with fear and trembling," I Phillip ii. 12., and his whole writings inculcate a moral life; and James says, expressly, that faith without works is dead, James ii. 17. If no one kept the moral law of the decalogue, which is of eternal obligation, what sort of society should we have?

There is, however, such a thing as predestination; and the New-Jerusalem Church is strongly and firmly predestinarian. It is well persuaded that God has mercifully predestinated every human being to heaven, and everlasting happiness; and that if all do not obtain it, it is their own fault; and expressly against his will. "For I have no pleasure in the death of him that dieth, saith the LORD GOD, wherefore *turn yourselves* and live ye," Ezek. xviii. 32.

This call, to TURN, would be ridiculous, if every man were arbitrarily destined to his final state of happiness or misery.

How can our God an EQUAL being be,
Whate'er our ministers may preach or tell;
If not the same to you, as well as me,
If without cause he destines one to hell?

Veil'd with dark gloom, the oracles of old,
To awe the crowd, their heavy tidings show,
Declare, Apollo's will they truly told,
"It was determin'd, some must sink below."

For Jove and fate decreed that some must fall,
To prove the mighty power of the God,
'Twas not convenient to preserve them all,
"*Be reason blind*," and humbly kiss the rod.

But when the glorious christian day was given,
To clear the judgment, reason to refine;
And light refulgent darted down from heaven,
Their JOVE AND FATE, were scattered by the wind.

L.

TO THE EDITORS.

GENTLEMEN,

The following is a summary exposition of the contents of the 10th chapter of Zechariah, from a posthumous work of the illuminated servant of our Lord Jesus Christ.

That the Lord will spiritually bless those who seek him, verse 1; that they who have the Word, are in the falses of evil, and will perish, 2, 3; that they who are in celestial good, of whom the church will consist, where the Lord is, will combat against the falses of evil; so also will they, who are in spiritual good, verse 4 to 6; that they are to be collected from every religion, and that they are to be taught, verse 7 to 10; that the Lord will protect them from the falses which are from hell, verse 11; because they worship the Lord, verse 12.

"Mine anger hath kindled against the shepherds, and I will visit (as it ought to be translated) upon the goats." This passage evidently relates to a perverted state of the church, when its ministers, instead of seeking the Lord, the true shepherd and the fountain of living waters, reject his divine power and authority, and fabricate for themselves falses of doctrine. The Philistean tenet of a faith which excludes love and charity, cannot but produce the evils of self-love and of the love of this world. It may be observed, that the animal called a goat has a good as well as a bad correspondence. By goats in a good sense are signified such as are in natural goodness, and thereby in truths, which are called the knowledges of truth and of goodness, as disclosed in the natural sense of the Word; these, or that good and the truth thence derived, are meant by the goats which were directed to be offered in sacrifice, Lev. iv. 23, &c. But in the opposite sense they signify those who are in faith separate from charity, because more addicted to lasciviousness than others, and such are all who are merely natural. It ought to be observed, however, that Solifidianism is adopted by the clergy in the protestant churches more than by the laity. Even among the former there are many reject it, by inculcating the absolute necessity of good works to constitute a real Christian. This also appears from the exhortation which is read in the Episcopal churches, previous to the celebration of the holy sacrament, and from the sermons generally delivered in other places of worship, upon the same occasion. "It is very perceivable from observations made on the English in the spiritual world, that there is a two-fold theology taught amongst them, one grounded in the doctrine of faith, and the other in the doctrine of charity; the former is received by those who are initiated into the sacerdotal office, and the latter, by several of the laity, particularly by the inhabitants of Scotland and its confines." U. T. 812. Hence it may be inferred, that the New Church is not confined among those alone who have been so fortunate as to become acquainted with its heavenly doctrines, as lately communicated to mankind by the illustrious Swedenborg. "Of a truth, saith Peter when sent for by Cornelius, who had been favored with a heavenly vision, God is not an accepter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with him," Acts x. 34. Would it not therefore be consistent with genuine love and charity, to believe that all who do not deny the divinity of our Lord, and more-

over study to keep his commandments, in shunning all evils as sins, and in the discharge of every relative duty, are in the life of the New Church. The internal state of such persons is certainly better than that of those who assume the name of the only true Christians, and yet undertake to form a harsh opinion of their neighbor without the slightest acquaintance of his conduct or manners. Although there is a seeming impropriety of language, in saying that humility is the seed or principle of every other virtue, I apprehend it to be something more than a passive state. Humiliation is an essential of divine worship, consisting in an acknowledgment that man of himself is nothing but what is evil and false. When man is in this essential, he is then in a state of receiving from the Lord the truth which is of faith, and the good which is of charity, and is consequently in a state of worshipping him. A. C. 3271. The word "seed" has various significations in the sacred scripture, according to the subject. Among others it denotes faith grounded in charity, which will only be received by the humble of heart. And as humility is not more connate than faith, hope, or charity, the terming of it a seed or new principle of life communicated to the soul of man, and re-acting in self-abasement and exaltation of the Divine Giver, is at least an excusable incorrectness. None of the readers of your Luminary were, it may be hoped, led into any misapprehension of the writer's meaning, and I hope your correspondent T. has not, with all his acuteness, discovered any thing in the preliminary observations to the paraphrase of the heavenly prayer, which can be deemed inconsistent with the True Christian Theology of the New Jerusalem. By some experience and conviction, I am induced to think that there is great occasion for the exercise of patience, meekness, liberality and charity, by the professing members of the New Church, among each other, and still more towards the pious and sincere seekers of truth and righteousness of every religion. It is not by a war of words and the calling of opprobrious epithets that we can hope for success in a good cause. The feelings revolt at every other treatment of a patient than that which convinces him of a tender regard for his recovery and welfare. The physician of souls, in his adorable mercy, is full of compassion for the greatest of sinners. "As a shepherd he will feed his flock, he will collect the lambs into his arm, and carry them in his bosom: he will gently lead the sucklings." Ought not we, in all our communications, to imitate the divine example of the True Shepherd?

"For the Lord of Hosts will visit his flock, the house of Judah, and will set them, as the horse of his glory in the war; from him the corner, from him the nail, and from him the battle-bow; from him shall go forth every exactor together. And they shall be as the mighty who tread down the mire of the streets, and they shall combat because Jehovah is with them, and they that ride upon horses shall be ashamed," Zech. x. 3, 4, 5. By the house of Judah is signified the celestial kingdom of the Lord, or heaven and the church, which are in love to the Lord. Of this it is said, that it shall be as a horse of glory in war, by which is meant the understanding of divine truth combatting against evils and falses, which will be destroyed: by a horse is signified understanding, by glory divine truth, and by war, combat against evils and falses and their destruction. By the corner, nail, and battle-bow, which are of Judah, are signified truths; by corner, truth protect-

ing, by nail truth strengthening, and by battle-bow, truth combatting from doctrine. They shall be as the mighty treading down the mire of the streets, signifies the power of dissipating and destroying falses; mire of the street signifies falses: by the riders on horses being ashamed, is signified the annihilation of reasonings, arguments and confirmations, drawn from unenlightened reason: That this will be effected by the Lord and not of themselves, is signified by their combatting, because Jehovah is with them. Ap. Exp.

JUVENIS.

FOR THE HALCYON LUMINARY.

TO X. Y.

Sir—You have made inquiry (page 354) for information respecting some words of St. Paul, which appear to you, no doubt, as rather unintelligible. You, sir, will do well to bear in mind, that his epistles were translated into the English language when its idiom was barbarous, unrefined by Johnson, Addison, and others. I will endeavor to place before you the text you have quoted in a modern dress, when you will perceive that the goodly apostle of the Gentiles is of himself sufficiently explicit, and easy of construction, his words admitting of a literal definition only.

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Cor. chap. vii. ver. 1. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Ver. 2. But if they cannot contain, let them marry: for it is better to marry than to burn.

CORRECT TRANSLATION.

Ver. 1. It is good for a man not to touch a wife. Ver. 2. *Yet*, always, to avoid fornication, each one should have a wife, and each *woman* a husband.

—

Ver. 29. But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none.

TR.

But attend to what I say, my brethren; we have yet but a little time. Let those that have wives be as though they had none.

Remark. The apostle, in the 31st verse, explains this by saying, "And those who use this world be as if they used it not, for its fashions are fleeting;" thus teaching, that a man is not to permit himself to be led by his affection for his wife into any thing contrary to his christian obligations. An advice which, in the days of Paul, when christians were but few, comparatively with pagans, seems highly discreet.

—

Ver. 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

TR.

But if any one thinks it is not honorable that his daughter pass the flower of her age unmarried, and that she is also desirous; they may do as they please, there is no sin in the girl's marrying.

—

Ver. 37. Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his will, and hath so decreed that he will keep his virgin, doeth well.

TR.

But he who, unconstrained by necessity, and being entirely free to do as he thinks best, hath taken a firm resolution to keep his daughter, doeth well.

—

Ver. 38. So then, he that giveth her in marriage doeth well, but he that giveth her not in marriage, doeth better.

TR.

The same.

Remarks. It may be perceived, by carefully reading the context, that St. Paul was exceedingly anxious about the matrimonial connexions his proselytes formed, as they were at that time chiefly with those out of the church. He was, as he expresses it, jealous over them with a godly jealousy. In the same chapter he forbids separations, even when one of the parties was infidel in principle (ver. 12, 13). Yet if the infidel was determined to separate from the christian partner, it was permitted by the apostle for peace sake.

I have the more pleasure in giving these explanations, as I once, perhaps, as X. Y. does at present, supposed that the Scriptures were but a vain thing. I now perceive, that "a little learning is a dangerous thing," and find, that it is my duty to do for others, what others have before done for me. Adieu, may you never knock without having the doors of knowledge opened to you. A. B.

THE SONG OF MOSES.

DR. ADAM CLARK'S TRANSLATION.

PART I.

1. I will sing to JEHOVAH, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2. My strength and my song, is JEHOVAH;
And he is become to me for salvation:
This is my God, and I will celebrate him;
The God of my father, and I will exalt him.

3. Jehovah is mighty in battle!
Jehovah is his name!

CHORUS.

O sing ye to Jehovah, for he hath triumphed gloriously!
The horse and the rider hath he thrown into the sea.

PART II.

4. Pharaoh's chariots and his host, hath he cast into the sea: and his chosen captains are drowned in the Red Sea.

5. The depths have covered them, they went down: (they sank) to the bottom as a stone.

6. Thy right hand, Jehovah, is become glorious in power.
Thy right hand, Jehovah, da heth in pieces the enemy.

7. And in the greatness of thine excellence thou overthrowest them that rise up against thee;
Thou sendest forth thy wrath which consumeth them as stubble:

8. Even at the blast of thy displeasure, the waters are gathered together.
The floods stand upright, as an heap:
Congealed are the depths in the very heart of the sea.

CHORUS BY THE WOMEN.

Oh sing ye to Jehovah, &c.

PART III.

9. The enemy said, "*I will pursue, I shall overtake, I shall divide the spoil; my soul shall be saliated with them:*
I will draw my sword, my hand shall destroy them."

10. Thou didst blow with thy wind, the sea covered them:
They sank as lead, in the mighty waters.

11. Who is like thee among the gods, O Jehovah?
Who is like thee, glorious in holiness!

12. Fearful in praises! performing wonders!
Thou stretchest out thy right hand, the earth swallowest them!

13. Thou in thy mercy, leadest the people whom thou hast redeemed;
Thou, in thy strength, guidest to the habitation of thy holiness.

CHORUS BY THE WOMEN.

O sing ye to Jehovah, &c.

PART IV.

14. The nations have heard, and are afraid;
Sorrow hath seized the inhabitants of Palestine.

15. Already are the Dukes of Edom in consternation;
And the mighty men of Moab, trembling hath seized them:
All the inhabitants of Canaan do faint.

16. Fear and dread shall fall upon them;
Through the greatness of thine arm, they shall be still as a stone:

17. Till thy people, JEHOVAH, pass over;
Till the people pass over* whom thou hast redeemed.

18. Thou shalt bring them and plant them in the mount of thine inheritance:

* Jordan.

The place for thy rest, which thou, JEHOVAH, hast made.
Thy sanctuary, JEHOVAH, which thy hands have established.

GRAND CHORUS, BY ALL.

Jehovah for ever and ever shall reign.

CONCERTS IN NATURE.

[*By St. Pierre.*]

Concert is an order composed of *several harmonies of various kinds.* It differs from simple order, in that this last is often only a *series of harmonies of one kind.* Every individual work of nature presents, in different kinds, harmonies, consonances, contrasts, and forms a real concert. We may remark, on the subject of these harmonies, and of these contrasts, that those vegetables whose flowers are least striking, are inhabited by animals of brilliant colors, and that those vegetables whose flowers have most lustre and color, serve as an asylum for dusky animals. This is very observable in the countries between the tropics, where few of the trees or plants have apparent flowers, and where birds, insects, and even monkeys of so lively color are found. It is in the plains of India that the peacock displays his magnificent plumage on the shrubbery of which the verdure is destroyed by the sun; it is in the same climates that the arras, the lauris, and parrots, enamelled with a thousand colors, perch on the grey branches of the palm-trees; and that clouds of little perroquets, green as emeralds, feed on fields yellowed by the long heats of summer.

In our temperate regions, most of the birds are of dull colors, because the greater part of our plants have flowers of lively colors. It is very remarkable that those of our birds, and of our insects who have gay colors, live, in ordinary, on vegetables without apparent flowers. Thus the heath-cock shines on the grey verdure of the pines, the apples of which serve him for food. The goldfinch builds his nest on the rugged fuller's thistle. The gayest of our caterpillars, which is marbled with scarlet, is found upon a species of tithymal, which grows, in general, in sandy places, and in the quarries of the forest of Fontainbleau. On the contrary, our birds of dusky tints inhabit shrubs with gay flowers. The black-headed bullfinch builds his nest in the white-thorn, and that lovely bird makes very agreeable consonance and contrast with this thorny shrub, by the redness of his breast and the sweetness of his song. The nightingale, with her brown plumage, loves to nest in the rose-bush, according to the traditions of oriental poets, who made many pretty fables on the loves of this melancholy bird for the rose.

We always find in the cells of the mole, fragments of the bulbous root of the *colchica*, close by the nest of her young: Now, if you examine all the plants which usually grow in our meadows, you will find none which forms more harmonies with the black color of the mole, than the flowers, purple and lilachy, of the *colchica.* This plant is,

also, friendly to the mole, by affording a powerful means of defence against his natural enemy, the dog, who is always hunting after him in the meadows: for if he eats of the *colchica* he is poisoned. It is for this that the *colchica* is called *dog-bane*. The mole finds food, then, and protection against his enemies in the *colchica*, as the bullfinch does in the white-thorn. These harmonies are not only agreeable objects of speculation; we may make them very useful: It follows, for example, from what we have said, that, to invite the bull-finch to a shrubbery, you should plant the white thorn; and that to drive away the moles from a meadow, you should destroy the bulbs of the *colchica*.

If you add to each plant its elementary harmonies, such as, the season in which it appears, the site on which it grows, the effects of the dews, and the reflexes of the light upon its leaves, the motion to which it is liable from the action of the winds, the contrasts and consonances with other plants, and with the quadrupeds, the birds, and the insects which belong to them, you will see a delightful concert formed around, the accords of which are still unknown. This is the track, however, that we must follow, if we would have a glimpse of the immense and wonderful edifice of nature. I exhort naturalists, lovers of gardens, painters and poets, thus to study, and to take frequent draughts at this everlasting source of taste and pleasure. They will see new worlds presenting themselves. Without leaving their own horizon, they will make discoveries more curious than many of those which are contained in our books, and in our cabinets, where the productions of the universe are presented peace-meal, and placed by themselves in the little drawers and boxes of our mechanical systematisers.

I do not know, now, what name I ought to give to the adaptations which these particular concerts have with man. It is certain that there is no work of nature but which strengthens its natural character by connecting itself with the habitation of man, and which does not add, in its turn, to that habitation, some expression of grandeur, gaity, terror, or majesty. There is no meadow which is not made more cheerful by a dance of shepherdesses, nor no tempest which is not rendered more terrible by the wreck of a vessel. Nature raises the physical character of her works into a sublime moral character, by uniting them round mankind.

When nature means to express the maleficent character of a venomous plant, she assembles clashing oppositions of forms and colors, which are the signs of maleficence; such as retreating and bristly forms, livid colors, dark greens, with white and black spots, virulent odors. But, when she means to characterise whole districts which are unhealthy, she assembles a multitude of similar dissonances. The air is filled with thick fogs, the turbid waters exhale nauseous smells; no vegetable thrives on the putrid earth, except such as are disagreeable: the dragunculus, for instance, the flower of which exhibits the form, the color, and the smell of an ulcer. If any trees arise in its cloudy atmosphere, it is the yew, whose red and smoky trunk, seems to have been in fire, and whose black foliage is the abode of the owl only. If some other animals are to be seen seeking refuge under its shades, they are the centipeds, of the color of blood, or

toads, crawling on the humid and rotten ground. It is by these signs, or others equivalent, that nature frightens man away from situations that are not fit for him.

Would she give him warnings at sea of a tempest? As she has opposed, in ferocious beasts, the glare of the eyes to the thickness of the eye-brows, the stripes and marblings with which they are distinguished, to the yellow color of their skins; the silence of their motions to the roarings of their voices; so she collects in the sky, and on the waters, a multitude of clashing oppositions, which announce, in concert, the destruction. Dark clouds cross the air in the horrible forms of dragons. Here and there you see the paly fires of lightning bursting out. The noise of the thunder, which is carried in the clouds, resembles, as it were, the roarings of the celestial lion: the day-star, which can scarcely be seen through their rainy and numerous veils, sends forth long rays of a sickly light. The leaden surface of the sea, scoops and swells into large white foams. Dismal groans seem to arise from the waves. The black shallows whiten at a distance, and utter frightful noises, interrupted by as horrid silences. The sea, which covers, and now discovers them, shows to the light of day their cavernous foundations. The lom of Norway perches upon a point of the rocks, and you hear his alarming cries, and fancy that a man is drowning. The sea-ospray raises aloft in the air, and, fearful of abandoning herself to the impetuosity of the winds, she struggles, uttering plaintive cries, against the blast that bends her wings. The black *procellaria* flies along, grazing the foam of the billows, and seeking, in their transient valleys, shelter from the fury of the wind. If this small and feeble bird perceives a ship amid the ocean, she comes for refuge along its side, and, as a recompense for the asylum which she asks, she announces the tempest before it arrives.

Nature always apportions the signs of destruction to the greatness of the danger. Thus, for example, the signs of a tempest off the coast of Good Hope, surpass, in many respects, these of our coasts. The celebrated *Vernet*, who has given us so many terrifying pictures of the sea, has not painted all its horrors. Every storm has its particular character in every latitude: those of the tempests of the Cape of Good Hope are not like those of Cape Horn, nor of the Baltic like the Mediterranean, nor the Bank of Newfoundland like the coast of Africa. They vary also with the seasons, and even with the hours of the day. Those of summer are not the same as those of winter; and the sea agitated, shining at noon-day, under the beams of the sun, is a different spectacle from that of the same sea illuminated in the middle of the night by a single flash of lightning. But in all you may observe the clashing oppositions which I have mentioned.

I have remarked one particular respecting tempests of the Cape of Good Hope, which admirably supports all that I have heretofore advanced upon the principles of discord and harmony, and which may give birth to deep reflection in some one that is possessed of more information than myself. It is, that nature often accompanies the signs of violent storms, that overturn the ocean, with agreeable expressions of harmony, which redoubles the horror. Thus, for example, in the two tempests which I have experienced, I have not seen the heavens ob-

secured by dark clouds, nor the clouds broken by momentary flashes of lightning, nor a sea dirty and lead-colored, as in the tempests of our climates. The heavens, on the contrary, were of a fine blue, and the sea azure-colored; there were no other clouds in the air than little red vapors, dark in their centre, and illuminated at their edges with the yellow brilliance of polished copper. They came from a single point of the horizon, and traversed the air with the rapidity of a bird. When the lightning broke our mainmast in the middle of the night, it did not make any other noise than that of a cannon that seemed to be discharged close to our ship. Two other explosions which had preceded this, had made similar noises. This tempest happened in the month of June, that is to say, in the winter of the Cape of Good Hope. I experienced another in repassing it in January, that is, in the middle of its summer. The color of the sky was blue, as in the former instance; and I saw only five or six clouds on the horizon; but each was black, white, cavernous, and of enormous magnitude. They resembled a part of the Alps in the air. This tempest was much less violent than the other with its little red vapors. In both the sea was azure, like the sky; and on the vast billows, fringed with foam, tri-colored rainbows were formed. These tempests, in clear days, are more frightful than I can express them. The soul is perplexed to see the signs of fine weather mingled with those of the tempest: the azure in the heavens, and the rainbow on the waves. The principles of harmony seem destroyed; nature seems to clothe herself with treachery, and to cover her fury with the appearance of benevolence.

TO PARENTS.

The preposterous and pernicious practice of TIGHT LACING, which prevails so generally among the ladies of the present day, induces me to awaken your attention, by pointing out the many *dreadful* effects, which are daily occurring from this growing evil.

Some of the brightest ornaments of their sex have already fallen victims to this *darling fashion*. Many are still trembling on the verge of the grave, while their anxious parents look with tender and mournful solicitude for their recovery; when neither art nor nature can afford relief. Others are closely following this phantom, with an infatuated zeal that cannot fail to produce the same result. How painful it is to see these young and delicate creatures in company, unable to bend their bodies, and hear their short and hurried respiration, which too plainly shows, that the lungs are so tightly compressed, they are unable to dilate, or perform their functions.

The consequence of this violent and mechanical pressure is frequently a displacement of some of the internal vital organs, adhesions, or distortions. Sometimes the violence of pressure strangulates the external vessels of the organs; this overcharges the internal vessels with a redundant quantity of blood; and hence inflammation, congestion, difficulty of breathing, *consumption*, and a long train of nervous affections, which have already brought many beautiful and accom-

plished girls to an untimely grave, who otherwise might have lived an ornament to society, and a blessing to their friends.

This prevailing fashion not only invites many fatal diseases, but *disfigures* the body, renders the person stiff and awkward, and destroys entirely the natural ease and elegance of the shape. Grace consists in a *free* and *easy* motion, and cannot bear *restraint*. Therefore, I hope you will exert yourselves, for the sake of the *life* of your daughters, as well as their *accomplishments*, to divest them of this pernicious practice.

A FRIEND.

FOR THE HALCYON LUMINARY.

THE PRODIGAL BEGGAR.

God of heaven, rich in treasure,
Hear a beggar at thy gate,
Thou hast plenty, without measure,
Pity my forlorn estate;
No presumptuous thoughts attend me,
Excuse my knocking at thy door,
Well I know thou canst befriend me,
Thou'rt a father to the poor.

In vain with tatter'd rags of error,
Have I sought my shame to hide,*
I heard the enemy with terror,
All my knowledges deride;†
Remorse's bitter cup I've tasted,‡
Evil compass'd me around,
To thy mansion fast I hasted,
A friend in thee the poor have found.

Hear the prodigal's petition,
Grant me but a servant's hire;
Cold and naked my condition,
Cheer my soul with holy fire;
Humble duty, grateful feeling,
Ev'ry service shall be thine,
Hear me, Lord, thus humbly kneeling,
Saviour, let me call thee mine.

PROFESSIONS PUT TO THE PROOF.

Thus with kind words a knight cajoled his friend:
"Dear John, on me thou may'st assur'd depend—
I know thy fortune is but very scant,
But *never will I see my friend* IN WANT."
John soon, in jail, expects his friend will free him:
He kept his word—IN WANT, *he ne'er would see him.*

* Rev. iii. 18. † Psalm xlii. 7, 8, 9, 10. Job xxx. 15. Micah vii. 7. 10.
‡ Luke xv. 17, 18, 19, 20.

THE WREATH OF LOVE.

Let FAME her wreath for others twine,
The fragrant WREATH OF LOVE be mine,
With balm-distilling blossoms wove;
Let the shrill trumpet's hoarse alarms
Bid LAURELS grace the victor's arms,
Where HAVOC'S blood-stain'd banners move;
Be mine to wake the softer notes
Where ACIDALIA'S banner floats,
And wear the gentler WREATH OF LOVE.

The balmy rose let stoics scorn,
Let squeamish mortals dread the thorn,
And fear the pleasing pain to prove;
I'll fearless bind it to my heart,
While every pang its thorns impart
The floweret's balsam shall remove;
For, sweeten'd by the nectar'd kiss,
'Tis pain that gives a zest to bliss,
And freshens still the WREATH OF LOVE.

Give me contentment, peace and health,
A moderate share of worldly wealth,
And friends such blessings to improve;
A heart to give when Misery pleads,
To heal each rankling wound that bleeds,
And every mental pain remove;
But with these give—else all deny—
The fair for whom I breathe the sigh,
And wedlock be a WREATH OF LOVE.

Connubial bliss, unknown to strife,
A faithful friend—a virtuous wife
Be mine for many years to prove:
Our wishes one, within each breast
The dove of PEACE shall make her nest,
Nor ever from the ark remove;
Till call'd to heaven, through ages there
Be ours the blissful lot to wear
A never-fading WREATH OF LOVE. SELIM.

ENNUI.

Of all the contrivances to exclude this intruding demon from the mind of man, the most debasing and destructive is the use of intoxicating liquors: that pernicious habit blunts all desire of improvement, deadens emulation, obscures the understanding, sinks the soul into sluggishness, renders men insensible to the love of reputation, familiarizes them with the idea of contempt, and extinguishes every enjoyment but that maudlin delirium, excited by spirituous liquors, which soon carries them to their graves.

CURIOSITY.

If pryers into futurity were to put a stop to their curiosity by reflections similar with those of Cæsar, they would avoid much ridicule, much useless uneasiness, and settle a very troublous spirit.

The following thoughts were written on the tablets of that great man the night before his death, when he had retired to his chamber, rather discomposed by the presages which his wife Calphurnia drew from her ominous dreams.

"Be it so. If I am to die to-morrow, that is what I am to do to-morrow. It will not be then, because I am willing it should be then; nor shall I escape it, because I am unwilling to meet it. It is in the gods, *when*, but in myself, *how* I shall die. If, Calphurnia's dream be fumes of indigestion, and I take panic at her vapors, how shall I behold the day after to-morrow? If they be from the gods, their admonition is not to prepare me to escape from their decree, but to meet it. I have lived to a fulness of days and of glory; what is there that Cæsar has not done with as much honor as ancient heroes? Cæsar has not yet died; Cæsar is prepared to die."

SUSPICION.

Any base heart can devise means of vileness, and affix the ugly shapings of its own fancy, to the actions of those around him: but it requires loftiness of mind, and the heaven-born spirit of virtue, to imagine greatness, where it is not; and to deck the sordid objects of nature, in the beautiful robes of loveliness and light.

EXTRAORDINARY PHENOMENON.

The following account of a singular phenomenon was communicated by Dr. Telfair of Grenville, North-Carolina, to the editor of the Raleigh Star, under date of the 6th October last.

Mrs. —— was delivered of a female infant, of the following description: The length from the apices of the heads to the inferior lateral extremities, is one and a half feet; two heads with their appropriate necks and shoulders, with four arms perfectly formed, constitute the superior part of the body, as far as the ensiform cartilage; here it becomes single and apparently natural, except that the abdominal viscera terminate in an anus, turned very much inward for the purpose of receiving a central thigh, &c. which seemed to have its attachment in the articulation of the os coccygis. This supernumerary member was pretty well formed until it arrived within an inch of the ankle, when it became abruptly bent interiorly, terminating in a club foot, with six small toes in their usual positions, with a double one on the centre of the instep rather towards their insertion. This case, I am happy to observe, has terminated favorably, and the person restored to her usual health. Mrs. —— had eight well formed children previous to this, with no unusual symptom marking her labor.

Weight of the child, 15lbs.
2 heads
4 superior extremities
3 inferior do.
7 toes, on club feet.

PROPERTIES OF THE BEET ROOT.

It is known, that to make sugar, the red beet was preferred to the plants and fruits which have the same property; but we were ignorant that the red beet served also to make excellent coffee. We read in the "*Annals of the Manufactures*," that the red beat cut in small square pieces, dried in an oven, which is burnt and afterwards reduced to powder like coffee, gives a very clear liquor, and which has the fine color of coffee. It is added, that *it is superior to all that has until now been attempted in imitation of coffee, and that two thirds of the liquor of red beet mixed with one third of coffee in liquor, forms a delicious coffee*, and such, that Mocha would not surpass it. These are two very precious properties. Besides these, still a third has been discovered in the red beet; the "Patriotic Journals," published at Vienna, contain a memoir which teaches to make beer with this root. Thus the red beet, which furnishes at once sugar, coffee, and beer, is going to become more precious to Europe, than the cocoa nut or bread tree are to America.

USEFUL DISCOVERY.

An intelligent gentleman in the vicinity of Boston, who is a practical farmer, has recently discovered an excellent substitute for molasses. He had a quantity of sweet apples ground, then took the juice immediately from the press, before the fermentation had commenced, put it into a large boiler, and boiled it down to a syrup, which in taste is pleasanter than the common West-India molasses, and appears as little liable to ferment. From four gallons of juice he obtained one gallon of syrup—by boiling longer, its quality and consistency would probably be improved.

MODE OF DYING COTTON NANKIN COLOR.

Mr. Hess, of Zurich, gives the following process for dying Nankin color: boil leaves of the willow in very clear water, afterwards pass the decoction through a linen cloth strainer, and add isinglass till the liquor is entirely limpid. The willow leaves, besides the coloring matter which they contain, have still a property that would weaken the coloring matter, and render it unsolid if isinglass was not added to this preparation. This water can serve to dye thread and cotton stuffs, and the shades of it can be varied, at pleasure. To render this dye more perfect, the stuffs will be soaked in a wash of nitrous acid covered with water, which renders the color more brilliant, and prevents it from turning pale. Besides the beauty of this color, the process is so simple and gives so fine a dye, that any one can prepare it without the assistance of a dyer.

MAXIM.

If thou rashly say a thing which ought not to have been said, confess thy fault as soon as thou canst; it is the last atonement thou canst make. If thou rashly engage to do a thing which ought not to be done, do not make bad worse by persisting to do it for thy word's sake.

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AND

ROBERT HINDMARSH;

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AND

HINDMARSH'S REPLIES IN BEHALF OF SAID CHURCH;

IN WHICH ARE CONTAINED

IRREFRAGIBLE PROOFS

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WHOM THE SCRIPTURES DECLARE TO BE

THE ONLY GOD OF HEAVEN AND EARTH;

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